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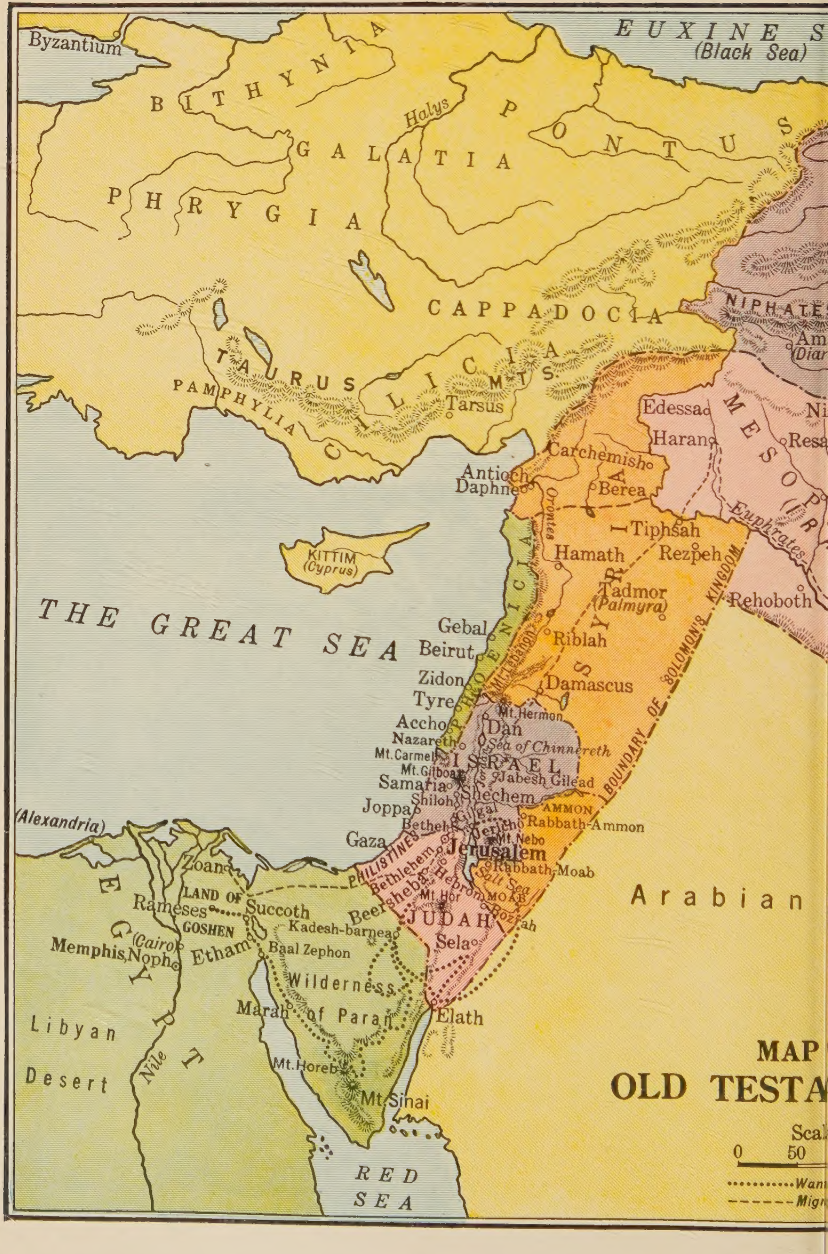
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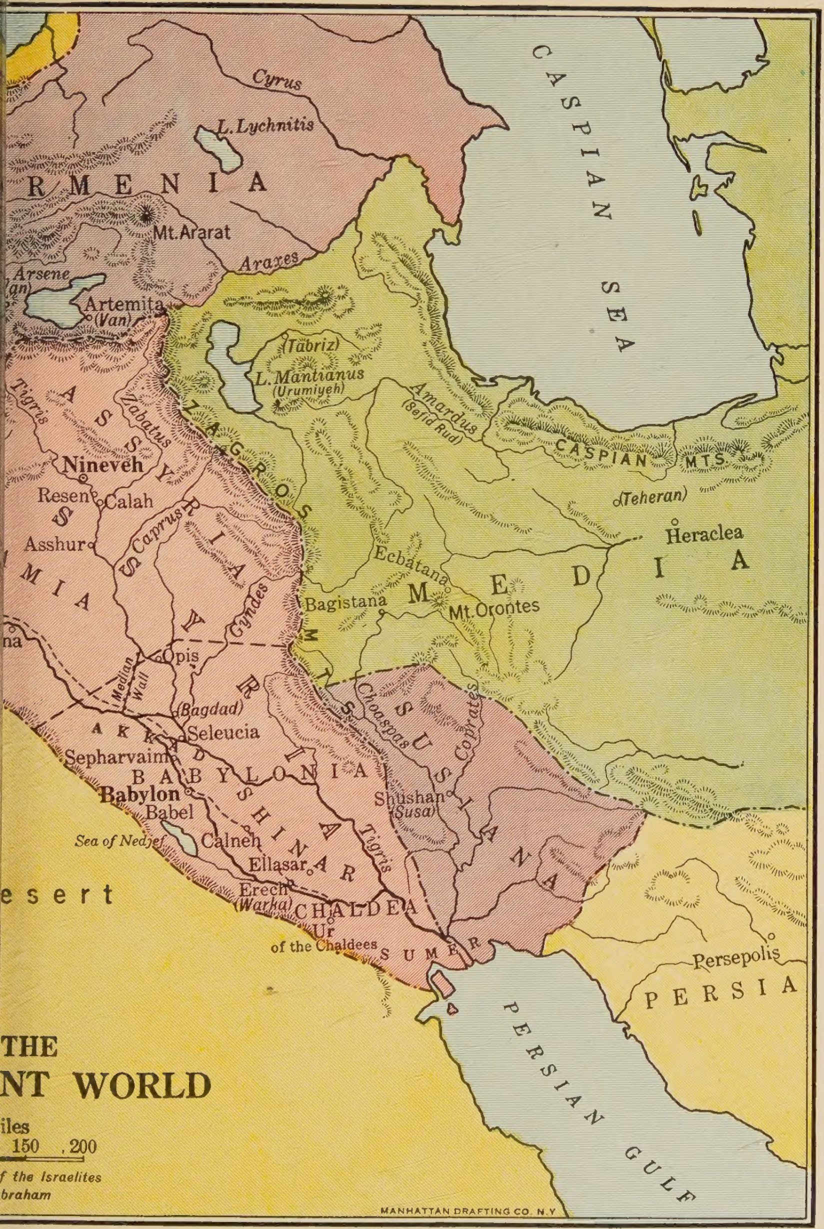

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SELECTIONS FROM

OLD TESTAMENT LITERATURE

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Edited by

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Understandest thou what thou readest?

Acts 8: 30

FOREWORD

Recent scholarship has enabled us to tell, substantially, which were the older and which the later portions of the Old Testament, and to see how this wonderful literature evolved. When we read these stories, poems, and prophesies with some understanding of the conditions under which they were written, they take on a new and fuller meaning, and gain immeasurably both in their literary and in their religious significance. It is no longer possible for the doubter to be troubled or for the scoffer to laugh when once it is realized how appropriate to a primitive age were the stories that belonged to that age; how utterly beyond the comprehension of the warriors of Saul would have been the spiritual message of Jeremiah; how every stage in the development of the ancient Hebrews finds expression in the writings which belong to that particular stage of development. If these writings have carried an inspiration on to later times, it is because they were produced in and for a particular time; and the more we know of the time in which a work was produced, the more we can appreciate its literary quality and realize its permanent value.

There may be some students who will come to this book with the belief that any such rearrangement as has here been made is an attack upon the integrity of the Bible. Of course it is anything but that. "We have learned," says the Rev. W. B. Thorp in a printed sermon, "that only a little of the Law dates back to Moses, and few if any of the Psalms date back to David; that Job and Daniel are works of historical fiction; and that it was a common practice among the Hebrews to ascribe present-day writings to ancient worthies in a way that to us would seem misleading, to say the least." It is because such an idea is upsetting to those who are not prepared for it that I offer this assurance. There are some who are offended at apparent contradictions in the Bible; who, because they cannot reconcile what they read with what they know of science or of history, or of ethics, even, discard the whole book as obsolete and false. To such students this volume may be of some constructive value; for it will show them how more primitive ideas gave place to loftier ones; how gradually man discovered God, or God revealed himself to man, if you prefer to put it so. The process is not complete in the Old Testament; but from the conception of Jehovah in the story of the Garden of Eden to that in the story of Jonah is a development as inspiring as it is marvelous.

These selections are to be read as literature; religious implications one way or the other are not involved. We have before us the literary study of the King James Version of the Old Testament. This is one of the greatest if not the greatest of all English classics. Its influence upon the style as well as the thought of English writers for over three hundred years has been tremendous. A knowledge of it will increase the appreciation of later prose and poetry. The purpose of this book is to present enough selections to give a true impression of the whole, and to make them as intelligible as possible to the student of today.

A word about how the English Bible came to be what it is may be in place. Those who arranged the books of the Old Testament in the order in which we have them in the Bible made no attempt to preserve the order in which those books were written. Indeed, it would have been impossible for them to do so, for many of the individual books were composite, centuries separating different portions of Genesis, for example. So they placed first the narrative books, arranging them in the order of the events chronicled; then the miscellaneous writings; and finally the prophets. The first five books were called "The Law," and these were the first to be taken into the Hebrew canon. Then "The Prophets" were added, and the term included also the historical books from Joshua to II Kings as the "Former Prophets." Finally the other books of the Old Testament were accepted under the general name of "The Writings"; but whether some of these ought to be regarded as inspired was long in dispute.

At the beginning of the Christian era there were as many Jews in Egypt as in Palestine. These Jews held fast to their faith, but they learned Greek in the schools, and as early as the third century B.C. a translation of their sacred books was needed. As time went on, more and more of the Hebrew writings were translated, until finally all of the Old Testament appeared in the famous Greek translation known as the Septuagint. The name is derived from the word meaning seventy, and is often written LXX. According to an old tradition, the translation was made by six elders from each of the twelve tribes; these seventy-two men worked for seventy-two days in separate cells, and when they compared their versions they agreed in every word! In Palestine also the Septuagint came to be in constant use. The New Testament, which was written in Greek, quotes from this translation.

About the end of the fourth or the beginning of the fifth century A.D. St. Jerome undertook the great Latin translation called the Vulgate, going back to the Hebrew original. The influence of the Vulgate throughout the Middle Ages and the Renaissance was overwhelming. The rhythm and music of Jerome's medieval Latin, the rolling grandeur of his style, gave one prevailing tone to the whole Bible, and this characteristic marks the English translations also.

Wycliffe's, the first English translation, was made from the Vulgate about 1382. But Tyndale, who translated the Pentateuch and the New Testament, 1525–1535, though he was influenced by the Vulgate, went back to the Hebrew and Greek originals. Tyndale's style is essentially that "Biblical style" which has so profoundly impressed the English-speaking world. Coverdale, who completed the translation, was able to keep the same tone. The translations which followed, the Great Bible, the Geneva Version, the Bishops' Bible, and others, were all based upon it.

The Authorized or King James Version was made in 1611 by a group of scholars who were commissioned by King James to make a new translation, and who spent about seven years on the task. Though the style is still fundamentally that of Tyndale, the translators made free use of the improvements in the various later versions, and they wrote with deep conviction in an age when many men were writing superbly well. The King James Version, which we are now about to study, represents the religious and literary genius of a nation and of a whole age.

Unsurpassed as it is as literature, the Authorized Version contains a great many serious errors. In 1881 the Revised Version was undertaken, followed later by the somewhat more radical American Revised Version. Practically every correction was a literary loss but a gain in accuracy. In the selections in this volume we have tried to take advantage of both sets of values: we have kept the text of the King James Version; but wherever it is so inaccurate as to make a real and important difference in the meaning, the reading of the Revised Version has been put in the notes. Dr. Vickers has done more than this, however, to make the meaning clear. He has consulted at every point other translations and commentaries, and has put into the notes whatever renderings and explanations were most essential. For the Revised Version is also far from accurate in the light of recent scholarship. The purpose in a book of this sort is of course not to check the reading at every step, and the notes have been kept within such brief compass that a glance will at once reveal what is meant where the text is obscure or distinctly misleading. The chapter is always given in the margin, but the verse is indicated only when there is a note on that verse.

The Temple Bible, published by Dent and handled in this country by Lippincott, gives the King James Version with the prose set in paragraphs instead of separate verses and the poetry set as verse, and the publishers have kindly permitted us to use this text for copy. Thomas Nelson and Sons have permitted us to quote readings from the American Revised Version, and from Peake's *Commentary on the Bible*. We are indebted also to the George H. Doran Company for permission to quote readings from the recent translation into colloquial English by Dr. James Moffatt, and to Charles Scribner's Sons for a similar courtesy regarding the Students' Old Testament by the late Charles Foster Kent. Dummelow's *Commentary*, which has also been used (by permission), is published by Macmillan. For quotations from the late Dr. Jastrow's work we are again under obligations to Lippincott. To all these the editor wishes to extend his hearty thanks.

H. D. G.

Stanford University,
September, 1929.

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EARLY NARRATIVES

EARLY NARRATIVES

The Israelites believed that they came originally from the banks of the Euphrates under the leadership of Abraham. After securing some foothold in Canaan they were driven by famine, according to the Biblical narrative, into Egypt. Here they occupied Goshen, the north-eastern portion of Egypt, and were treated as a subject race. Under the leadership of Moses they escaped across the Red Sea into the Arabian peninsula, and gradually worked their way north until they were again able to enter Canaan from the east. Probably because of their earlier residence in this country they regarded it as theirs by right. Their conquest of Canaan covered a long period. With its accomplishment they changed from a group of nomadic tribes into an agricultural people.

But the various tribes prized their independence, and it was not until the time of their first king, Saul, that they achieved national unity. Saul's successor, David, was a strong and popular leader. He extended the borders and did much to strengthen and solidify the people. He conquered the stronghold of Jerusalem and made it his capital. During his reign the Israelites became the strongest state between Egypt on the south and Syria on the north.

During the reign of David's son, Solomon, a policy of peaceful alliances prevailed, and this led to prosperity and considerable wealth. Solomon lived in comparative luxury, and his kingdom took on something of the nature of an oriental despotism. But the Israelites were not sufficiently united in spirit to hold together; and as soon as Solomon died, about 930 B.C., the northern tribes broke off into a separate confederation, and established their capital at Samaria. The two little states lived for the most part at peace, though there

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were occasional wars between them. The northern kingdom took the name Israel, though this name was still applied also to the entire people, while the southern kingdom was called Judah.

Our first division of Old Testament literature, the period of the early narratives, covers the life and thought of the Israelites from the earliest times till nearly two centuries after the division of the kingdom. It should be observed that many of these early stories were essentially fables; they offered in terms of personalities an explanation of existing conditions. Thus, the ancestors of all of the twelve tribes that were finally united in the nation were represented as belonging to one family. The surrounding tribes or nations were assigned to ancestors who bore such relations to the ancestors of the Israelites as appropriately interpreted their present relations. The special significance of these stories may be found in the *Encyclopædia Biblica*, or any Bible dictionary or critical commentary on the subject. Here we are concerned with them merely as stories.

Babylonian poems of which we have extended fragments treat of the Creation and of the Flood with so many points of similarity to the accounts we have in Genesis that scholars believe the Israelites were familiar with these poems before they left the banks of the Euphrates. These and other stories were handed down from father to son during the long years in Egypt, during the wanderings in the Arabian desert, and during the bitter struggle which resulted in the conquest of Canaan. Stories of their leaders, especially of Moses, would naturally be added; and laws and statutes for their governance would inevitably be formulated also. During the period of conquest other leaders would be kept in remembrance by the stories which grew up around them. It was not, however, until the people became somewhat established in their new home, under King David, that a written literature could begin to develop. Stories of David were probably written during or immediately after that monarch's reign.

When the kingdom was divided the old stories continued to be told; but naturally they were told somewhat differently in different sections of the country as they were handed on from generation to generation. In one of the kingdoms some of the stories might be forgotten entirely, and in both kingdoms some variations would be introduced. We have evidence of the same thing happening in the English and Scottish popular ballads: there exist different versions of the same ballad none of which would agree with the ballad as originally sung. Without the restraints of meter and rhyme, many more divergencies would naturally come in as the story was repeated through the centuries.

About a century after the division of the kingdom the stories were collected in the southern kingdom of Judah, arranged in order, and written down. Somewhat later the same thing happened in the Northern Kingdom; but in this case the compiler began not with Adam but with Abraham, and (among other differences) his work is marked by the fact that he does not use the name Jehovah (Yahweh) for God until that name is definitely revealed to Moses on Mount Sinai, but only the more appropriate word, Elohim. Scholars refer to this later writer and his work by the letter E, and to the other by the letter J, because of this difference in the name used for God; and it is easy to remember which is which because the J writer lived in Judah and the E writer in Ephraim, as the Northern Kingdom was frequently called from the chief of the ten tribes which composed it. At a still later date the J and E narratives were combined; and as the man who put the two sets of stories into a single set of stories wanted to preserve all that he could of both, he included everything that was not an exact repetition. Therefore we have in this combined or JE narrative as we read it in the earlier books of the Old Testament a style that is marked by many sayings-over in different words of very much the same thing. But when scholars separate the J and the E stories (as they have been able to do, for the most part, with practically an agreement of opinion), it is seen that the repetitions added a great deal to the charm of the stories.

For the purposes of a literary study, therefore, it seems better not to pull apart the two sets of stories but to leave them in the quaint and delightful way in which they are interwoven.

On the other hand, the separation of these early hero stories from the later material in which they are imbedded—material in which an entirely different point of view is expressed—will be found to be an immeasurable gain. These stories were told in the dawn of history, by a primitive people with a naïve and anthropomorphic conception of God and of his relation to his people. They have the freshness of the morning about them, and the sweetness of childlike faith. They should be read rapidly and happily, not solemnly and laboriously. Some, indeed, strike a much deeper note and give us pause from the depth of the insight revealed; and the more historical stories do not exhibit the wonder and delight of the earliest narratives; but as examples of a literary type all of these earlier stories belong together, and are representative of the times and conditions which they so vividly picture. Whether legend or fable or chronicle, the early stories, together with the specimens of still older verse that are included with them, represent what may be called the Heroic Age of Hebrew literature.

THE GARDEN OF EDEN

Genesis

These are the generations of the heavens and of the earth 2:4
when they were created, in the day that the Lord God made
the earth and the heavens, and every plant of the field before
it was in the earth, and every herb of the field before it grew:
for the Lord God had not caused it to rain upon the earth,
and there was not a man to till the ground. But there went
up a mist from the earth, and watered the whole face of the
ground.

And the Lord God formed man of the dust of the ground,
and breathed into his nostrils the breath of life; and man be- :7
came a living soul. And the Lord God planted a garden :8
eastward in Eden; and there he put the man whom he had
formed. And out of the ground made the Lord God to grow
every tree that is pleasant to the sight, and good for food; the
tree of life also in the midst of the garden, and the tree of
knowledge of good and evil.

And the Lord God took the man, and put him into the :15
garden of Eden to dress it and to keep it. And the Lord
God commanded the man, saying, Of every tree of the garden
thou mayest freely eat: but of the tree of the knowledge of :17
good and evil, thou shalt not eat of it: for in the day that thou
eatest thereof thou shalt surely die.

And the Lord God said, It is not good that the man should
be alone; I will make him an help meet for him.

And out of the ground the Lord God formed every beast
of the field, and every fowl of the air; and brought them unto
Adam to see what he would call them: and whatsoever Adam
called every living creature, that was the name thereof. And :19
Adam gave names to all cattle, and to the fowl of the air, and
to every beast of the field; but for Adam there was not found
an help meet for him. And the Lord God caused a deep
sleep to fall upon Adam, and he slept: and he took one of his :21

ribs, and closed up the flesh instead thereof; and the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man.

2:23 And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man.

Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh. And they were both naked, the man and his wife, and were not ashamed.

3:1 Now the serpent was more subtil than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?

And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

And the serpent said unto the woman, Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.

And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat. And the eyes of them both were opened, and they knew that
:7 they were naked; and they sewed fig leaves together, and
:8 made themselves aprons. And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden.

And the LORD God called unto Adam, and said unto him, Where art thou?

And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself.

And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?

And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat.

And the LORD God said unto the woman, What is this that thou hast done?

And the woman said, The serpent beguiled me, and I did eat.

And the LORD God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above 3:14 every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: and I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; :17 and thy desire shall be to thy husband, and he shall rule over thee.

And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it, cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.

And Adam called his wife's name Eve; because she was the mother of all living. Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them.

And the LORD God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his :22 hand, and take also of the tree of life, and eat, and live for ever: Therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the man; and he placed at the east of the garden :24 of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.

CAIN AND ABEL

GENESIS

And Adam knew Eve his wife; and she conceived, and bare
4:1 Cain, and said, I have gotten a man from the LORD. And she again bare his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground. And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the LORD. And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the
:4 LORD had respect unto Abel and to his offering: but unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell. And the LORD said unto Cain, Why art thou wroth? and why is thy countenance
:7 fallen? If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee shall be his desire, and thou shalt rule over him.

And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him.

And the LORD said unto Cain, Where is Abel thy brother?

And he said, I know not: am I my brother's keeper?

And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground. And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand: when thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth.

And Cain said unto the LORD, My punishment is greater than I can bear. Behold, thou hast driven me out this day from the face of the earth; and from thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, that every one that findest me shall slay me. And the LORD said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the LORD set a mark upon Cain, lest any finding him should kill him. And Cain went out from the presence of the LORD, and dwelt in the land of Nod, on the east of Eden. And Cain knew his wife; and she conceived, and bare Enoch: and he builded a city, and called the name of the city, after the name of his son, Enoch.

NOAH AND THE FLOOD

And GOD saw that the wickedness of man was great in the **6**:5 earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the LORD that he had made man on the earth, and it grieved him at his heart.

And the LORD said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them. But Noah found grace in the eyes of the LORD.

And the LORD said unto Noah, Come thou and all thy
house into the ark; for thee have I seen righteous before me **7**:1
in this generation. Of every clean beast thou shalt take to :2
thee by sevens, the male and his female: and of beasts that are not clean by two, the male and his female. Of fowls also of the air by sevens, the male and the female; to keep seed alive upon the face of all the earth. For yet seven days, and I will cause it to rain upon the earth forty days and forty nights; and every living substance that I have made will I destroy from off the face of the earth.

And Noah did according unto all that the LORD com- :5
manded him. And Noah went in, and his sons, and his wife, :7
and his sons' wives with him, into the ark, because of the
waters of the flood, and the LORD shut him in. . . . And it :16
came to pass after seven days, that the waters of the flood :10
were upon the earth.

All in whose nostrils was the breath of life, of all that was :22
in the dry land, died. And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth: and Noah only remained alive, and they that were with him in the ark.

And it came to pass at the end of forty days, that Noah **8**:6

Genesis

opened the window of the ark which he had made: and he sent forth a raven, which went forth to and fro, until the waters were dried up from off the earth. Also he sent forth a dove from him, to see if the waters were abated from off the face of the ground; but the dove found no rest for the sole of her foot, and she returned unto him into the ark, for the waters were on the face of the whole earth: then he put forth his hand, and took her, and pulled her in unto him into the ark. And he stayed yet other seven days; and again he sent forth the dove out of the ark; and the dove came in to him in the evening; and, lo, in her mouth was an olive leaf pluckt off: so Noah knew that the waters were abated from off the earth. And he stayed yet other seven days; and sent forth the dove; which returned not again unto him any more.

8:13 And Noah removed the covering of the ark, and looked, and, behold, the face of the ground was dry.

:20 And Noah builded an altar unto the Lord; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar. And the Lord smelled a sweet savour; and the Lord said in his heart, I will not again curse the
:21 ground any more for man's sake; for the imagination of man's heart is evil from his youth; neither will I again smite any more every thing living, as I have done. While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease.

THE TOWER OF BABEL

Genesis

11:1 And the whole earth was of one language, and of one speech. And it came to pass, as they journeyed from the
:2 east, that they found a plain in the land of Shinar; and they
:3 dwelt there. And they said one to another, Go to, let us make brick, and burn them throughly. And they had brick for stone, and slime had they for morter. And they said, Go
:4 to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth.

GENESIS

And the LORD came down to see the city and the tower, which the children of men builded. And the LORD said, Behold, the people is one, and they have all one language; and
this they begin to do: and now nothing will be restrained 11:6
from them, which they have imagined to do. Go to, let us go down, and there confound their language, that they may not understand one another's speech.

So the LORD scattered them abroad from thence upon the face of all the earth: and they left off to build the city. There-
fore is the name of it called Babel; because the LORD did :9
there confound the language of all the earth: and from thence did the LORD scatter them abroad upon the face of all the earth.

ABRAM AND LOT

GENESIS

Now the LORD had said unto Abram, Get thee out of thy 12:1
country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: and I will make of thee a great nation, and I will bless thee, and make thy name great;
and thou shalt be a blessing: and I will bless them that bless :3
thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.

So Abram departed, as the LORD had spoken unto him; and Lot went with him: and Abram was seventy and five years old when he departed out of Haran. And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan;
and into the land of Canaan they came. And Abram passed :6
through the land unto the place of Sichem, unto the plain of Moreh. And the Canaanite was then in the land. And the LORD appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto the LORD, who appeared unto him.

And Abram went up out of Egypt, he, and his wife, and 13:1
all that he had, and Lot with him, into the south. And Abram

GENESIS

was very rich in cattle, in silver, and in gold. And he went on his journeys from the south even to Beth-el, unto the place where his tent had been at the beginning, between Beth-el and Hai; unto the place of the altar, which he had made there at the first: and there Abram called on the name
13:5 of the LORD. And Lot also, which went with Abram, had flocks, and herds, and tents. And there was a strife between
:7 the herdmen of Abram's cattle and the herdmen of Lot's cattle: and the Canaanite and the Perizzite dwelled then in the land.

And Abram said unto Lot, Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be brethren. Is not the whole land before thee? separate thyself, I pray thee, from me: if thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left.

And Lot lifted up his eyes, and beheld all the plain of Jordan, that it was well watered every where, before the LORD destroyed Sodom and Gomorrah, even as the garden of the LORD, like the land of Egypt, as thou comest unto Zoar. Then Lot chose him all the plain of Jordan; and Lot journeyed east: . . . and pitched his tent toward Sodom. But the men of Sodom were wicked and sinners before the LORD exceedingly.

THE DESTRUCTION OF SODOM

GENESIS

18:20 And the LORD said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous; I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know.

And the men turned their faces from thence, and went toward Sodom: but Abraham stood yet before the LORD.

And Abraham drew near, and said, Wilt thou also destroy
:24 the righteous with the wicked? Peradventure there be fifty

righteous within the city: wilt thou also destroy and not spare the place for the fifty righteous that are therein? That be far from thee to do after this manner, to slay the righteous with the wicked: and that the righteous should be as the wicked, that be far from thee: shall not the Judge of all the earth do right?

And the Lord said, If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes.

And Abraham answered and said, Behold now, I have taken upon me to speak unto the Lord, which am but dust and ashes: peradventure there shall lack five of the fifty righteous: wilt thou destroy all the city for lack of five?

And he said, If I find there forty and five, I will not destroy it.

And he spake unto him yet again, and said, Peradventure there shall be forty found there.

And he said, I will not do it for forty's sake.

And he said unto him, Oh let not the Lord be angry, and I will speak: peradventure there shall thirty be found there.

And he said, I will not do it, if I find thirty there.

And he said, Behold now, I have taken upon me to speak unto the Lord: peradventure there shall be twenty found there.

And he said, I will not destroy it for twenty's sake.

And he said, Oh let not the Lord be angry, and I will speak yet but this once: peradventure ten shall be found there.

And he said, I will not destroy it for ten's sake.

And the Lord went his way, as soon as he had left communing with Abraham: and Abraham returned unto his place.

And there came two angels to Sodom at even; and Lot sat **19**:1
in the gate of Sodom. And when the morning arose, then the
angels hastened Lot, saying, Arise, take thy wife, and thy :15
two daughters, which are here; lest thou be consumed in the
iniquity of the city. And while he lingered, the men laid hold
upon his hand, and upon the hand of his wife, and upon the
hand of his two daughters; the Lord being merciful unto him:
and they brought him forth, and set him without the city.

Genesis

And it came to pass, when they had brought them forth abroad, that he said, Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed.

And Lot said unto them, Oh, not so, my Lord: Behold now, thy servant hath found grace in thy sight, and thou hast magnified thy mercy, which thou hast shewed unto me in saving my life; and I cannot escape to the mountain, lest some evil take me, and I die: Behold now, this city is near to flee unto, and it is a little one: Oh, let me escape thither, (is it not a little one?) and my soul shall live.

And he said unto him, See, I have accepted thee concerning this thing also, that I will not overthrow this city, for the which thou hast spoken. Haste thee, escape thither; for I cannot do any thing till thou be come thither. Therefore the name of the city was called Zoar. The sun was risen upon the
19:24 earth when Lot entered into Zoar. Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven; and he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which
:26 grew upon the ground. But his wife looked back from behind him, and she became a pillar of salt.

And Abraham gat up early in the morning to the place where he stood before the Lord: and he looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and, lo, the smoke of the country went up as the smoke of a furnace.

THE STORY OF HAGAR

Genesis

16:1 Now Sarai Abram's wife bare him no children: and she had an handmaid, an Egyptian, whose name was Hagar. And Sarai said unto Abram, Behold now, the Lord hath restrained me from bearing: I pray thee, go in unto my maid; it may be that I may obtain children by her. And Abram hearkened to the voice of Sarai. . . .

And he went in unto Hagar, and she conceived: and when

she saw that she had conceived, her mistress was despised in her eyes. And Sarai said unto Abram, My wrong be upon thee: I have given my maid into thy bosom; and when she saw that she had conceived, I was despised in her eyes: the LORD judge between me and thee. But Abram said unto **16**:6
Sarai, Behold, thy maid is in thy hand; do to her as it pleaseth thee.

And when Sarai dealt hardly with her, she fled from her face. And the angel of the LORD found her by a fountain of water in the wilderness, by the fountain in the way to Shur. And he said, Hagar, Sarai's maid, whence camest thou? and whither wilt thou go?

And she said, I flee from the face of my mistress Sarai.

And the angel of the LORD said unto her, Return to thy mistress, and submit thyself under her hands. And the angel of the LORD said unto her, I will multiply thy seed exceedingly, that it shall not be numbered for multitude. And the angel of the LORD said unto her, Behold, thou art with child, and shalt bear a son, and shalt call his name Ishmael; because the LORD hath heard thy affliction. And he will be a wild
man; his hand will be against every man, and every man's :12
hand against him; and he shall dwell in the presence of all his brethren.

And the LORD visited Sarah as he had said. . . . For Sarah **21**:1
conceived, and bare Abraham a son in his old age, at the set time of which God had spoken to him. And Abraham called the name of his son that was born unto him, whom Sarah bare to him, Isaac. And Abraham circumcised his son Isaac being eight days old, as God had commanded him. And Abraham was an hundred years old, when his son Isaac was born unto him. And Sarah said, God hath made me to laugh, so that all that hear will laugh with me. And she said, Who would have said unto Abraham, that Sarah should have given children suck? for I have born him a son in his old age.

And the child grew, and was weaned: and Abraham made a
great feast the same day that Isaac was weaned. And Sarah :9
saw the son of Hagar the Egyptian, which she had born unto Abraham, mocking. Wherefore she said unto Abraham, Cast

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out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, even with Isaac.

And the thing was very grievous in Abraham's sight be-
21:12 cause of his son. And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bondwoman; in all that Sarah hath said unto thee, hearken unto her voice; for in Isaac shall thy seed be called. And also of the son of the bondwoman will I make a nation, because he is thy seed.

:14 And Abraham rose up early in the morning, and took bread, and a bottle of water, and gave it unto Hagar, putting it on her shoulder, and the child, and sent her away: and she departed, and wandered in the wilderness of Beer-sheba. And the water was spent in the bottle, and she cast the child under one of the shrubs. And she went, and sat her down over against him a good way off, as it were a bowshot: for she said, Let me not see the death of the child. And she sat over against him, and lift up her voice, and wept. And God heard the voice of the lad; and the angel of God called to Hagar out of heaven, and said unto her, What aileth thee, Hagar? fear not; for God hath heard the voice of the lad where he is. Arise, lift up the lad, and hold him in thine hand; for I will make him a great nation.

And God opened her eyes, and she saw a well of water; and she went, and filled the bottle with water, and gave the lad drink. And God was with the lad; and he grew, and dwelt in the wilderness, and became an archer. And he dwelt in the wilderness of Paran: and his mother took him a wife out of the land of Egypt.

ABRAHAM AND ISAAC

Genesis

22:1 And it came to pass after these things, that God did tempt Abraham, and said unto him, Abraham.

And he said, Behold, here I am.

And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer

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him there for a burnt offering upon one of the mountains which I will tell thee of.

And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt offering, and rose **22**:3 up, and went unto the place of which God had told him. Then on the third day Abraham lifted up his eyes, and saw the place afar off. And Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you. And Abraham took the wood of the burnt offering, and laid it upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together.

And Isaac spake unto Abraham his father, and said, My father: and he said, Here am I, my son. And he said, Behold the fire and the wood: but where is the lamb for a burnt offering?

And Abraham said, My son, God will provide himself a lamb for a burnt offering.

So they went both of them together. And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood. And Abraham stretched forth his hand, and took the knife to slay his son. And the angel of the LORD called unto him out of heaven, and said, Abraham, Abraham: and he said, Here am I. And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing :12 thou hast not withheld thy son, thine only son from me.

And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son.

THE MARRIAGE OF ISAAC

Genesis

24:1 And Abraham was old, and well stricken in age: and the
:2 Lord had blessed Abraham in all things. And Abraham said
unto his eldest servant of his house, that ruled over all that
he had, Put, I pray thee, thy hand under my thigh: and I will
make thee swear by the Lord, the God of heaven, and the
God of the earth, that thou shalt not take a wife unto my son
of the daughters of the Canaanites, among whom I dwell: but
thou shalt go unto my country, and to my kindred, and take
a wife unto my son Isaac.

And the servant said unto him, Peradventure the woman will not be willing to follow me unto this land: must I needs bring thy son again unto the land from whence thou camest?

And Abraham said unto him, Beware thou that thou bring
not my son thither again. The Lord God of heaven, which
took me from my father's house, and from the land of my
kindred, and which spake unto me, and that sware unto me,
saying, Unto thy seed will I give this land; he shall send his
angel before thee, and thou shalt take a wife unto my son from
:8 thence. And if the woman will not be willing to follow thee,
then thou shalt be clear from this my oath: only bring not my
son thither again.

And the servant put his hand under the thigh of Abraham
:10 his master, and sware to him concerning that matter. And
the servant took ten camels of the camels of his master, and
departed; for all the goods of his master were in his hand: and
he arose, and went to Mesopotamia, unto the city of Nahor.
And he made his camels to kneel down without the city by a
well of water at the time of the evening, even the time that
women go out to draw water.

And he said, O Lord God of my master Abraham, I pray thee, send me good speed this day, and shew kindness unto my master Abraham. Behold, I stand here by the well of water; and the daughters of the men of the city come out to draw water: and let it come to pass, that the damsel to whom I shall say, Let down thy pitcher, I pray thee, that I may drink; and she shall say, Drink, and I will give thy camels drink also: let the same be she that thou hast appointed for thy servant Isaac; and thereby shall I know that thou hast shewed kindness unto my master.

And it came to pass, before he had done speaking, that, behold, Rebekah came out, who was born to Bethuel, son of Milcah, the wife of Nahor, Abraham's brother, with her pitcher upon her shoulder. And the damsel was very fair to look upon, a virgin, neither had any man known her: and she went down to the well, and filled her pitcher, and came up.

And the servant ran to meet her, and said, Let me, I pray
thee, drink a little water of thy pitcher. And she said, Drink,
my lord, and she hasted, and let down her pitcher upon her
hand, and gave him drink. And when she had done giving him
drink, she said, I will draw water for thy camels also, until
they have done drinking. And she hasted, and emptied her
pitcher into the trough, and ran again unto the well to draw
water, and drew for all his camels. And the man wondering
at her held his peace, to wit whether the LORD had made his 24:21
journey prosperous or not.

And it came to pass, as the camels had done drinking, that :22
the man took a golden earring of half a shekel weight, and two bracelets for her hands of ten shekels weight of gold; and said, Whose daughter art thou? tell me, I pray thee: is there room in thy father's house for us to lodge in?

And she said unto him, I am the daughter of Bethuel the son of Milcah, which she bare unto Nahor. She said moreover unto him, We have both straw and provender enough, and room to lodge in.

And the man bowed down his head, and worshipped the LORD. And he said, Blessed be the LORD God of my master Abraham, who hath not left destitute my master of his mercy and his truth: I being in the way, the LORD led me to the house of my master's brethren.

And the damsel ran, and told them of her mother's house these things. And Rebekah had a brother, and his name was Laban: and Laban ran out unto the man, unto the well. And it came to pass, when he saw the earring and bracelets upon his sister's hands, and when he heard the words of Rebekah his sister, saying, Thus spake the man unto me; that he came unto the man; and, behold, he stood by the camels at the well. And he said, Come in, thou blessed of the LORD; wherefore standest thou without? for I have prepared the house, and room for the camels. And the man came into the house: and he ungirded his camels, and gave straw and provender for the camels, and water to wash his feet, and the men's feet that were with him.

And there was set meat before him to eat: but he said, I will not eat, until I have told mine errand.

And he said, Speak on.

And he said, I am Abraham's servant. And the LORD hath blessed my master greatly; and he is become great: and he hath given him flocks, and herds, and silver, and gold, and menservants, and maidservants, and camels, and asses. And Sarah my master's wife bare a son to my master when she was old: and unto him hath he given all that he hath. And my master made me swear, saying, Thou shalt not take a wife to my son of the daughters of the Canaanites, in whose land I dwell: but thou shalt go unto my father's house, and to my kindred, and take a wife unto my son. And I said unto my master, Peradventure the woman will not follow me. And he said unto me, The LORD, before whom I walk, will send his angel with thee, and prosper thy way; and thou shalt take a wife for my son of my kindred, and of my father's house: then shalt thou be clear from this my oath, when thou comest to my kindred; and if they give not thee one, thou shalt be clear from my oath. And I came this day unto the well, and said, O LORD God of my master Abraham, if now thou do prosper my way which I go: behold, I stand by the well of water; and it shall come to pass, that when the virgin cometh forth to draw water, and I say to her, Give me, I pray thee, a little water of thy pitcher to drink: and she say to me, Both drink thou, and I will also draw for thy camels: let the same be the woman whom the LORD hath appointed out for my master's son. And before I had done speaking in mine heart, behold, Rebekah came forth with her pitcher on her shoulder; and she went down unto the well, and drew water: and I said unto her, Let me drink, I pray thee. And she made haste, and let down her pitcher from her shoulder, and said, Drink, and I will give thy camels drink also: so I drank, and she made the camels drink also. And I asked her, and said, Whose daughter art thou? And she said, The daughter of Bethuel, Nahor's son, whom Milcah bare unto him: and I put the earring upon her face, and the bracelets upon her hands. And I bowed down my head, and worshipped the LORD, and blessed the LORD God of my master Abraham, which had led me in the right way to take my master's brother's daughter unto his son. And now if ye will deal kindly and truly with my master, tell me: and if not, tell me; that I may turn to the right hand, or to the left.

Then Laban and Bethuel answered and said, The thing proceedeth from the LORD: we cannot speak unto thee bad or good. Behold, Rebekah is before thee, take her, and go, and let her be thy master's son's wife, as the LORD hath spoken.

And it came to pass, that, when Abraham's servant heard
their words, he worshipped the LORD, bowing himself to the
earth. And the servant brought forth jewels of silver, and **24**:53
jewels of gold, and raiment, and gave them to Rebekah: he
gave also to her brother and to her mother precious things.

And they did eat and drink, he and the men that were with him, and tarried all night; and they rose up in the morning, and he said, Send me away unto my master. And her brother and her mother said, Let the damsel abide with us a few days, at the least ten; after that she shall go. And he said unto them, Hinder me not, seeing the LORD hath prospered my way; send me away that I may go to my master. And they said, We will call the damsel, and inquire at her mouth. And they called Rebekah, and said unto her, Wilt thou go with this man? And she said, I will go.

And they sent away Rebekah their sister, and her nurse,
and Abraham's servant, and his men. And they blessed Re- :60
bekah, and said unto her, Thou art our sister, be thou the
mother of thousands of millions, and let thy seed possess the
gate of those which hate them.

And Rebekah arose, and her damsels, and they rode upon

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the camels, and followed the man: and the servant took Rebekah, and went his way. And Isaac came from the way of the well Lahai-roi; for he dwelt in the south country. And Isaac went out to meditate in the field at the eventide: and he lifted up his eyes, and saw, and, behold, the camels were coming. And Rebekah lifted up her eyes, and when she saw Isaac, she lighted off the camel. For she had said unto the servant, What man is this that walketh in the field to meet us? And the servant had said, It is my master: therefore she took a vail, and covered herself. And the servant told Isaac all things that he had done. And Isaac brought her into his mother Sarah's tent, and took Rebekah, and she became his wife; and he loved her: and Isaac was comforted after his mother's death.

JACOB AND ESAU

Genesis

25:21 And Isaac intreated the Lord for his wife, because she was barren: and the Lord was intreated of him, and Rebekah his
:22 wife conceived. And the children struggled together within her; and she said, If it be so, why am I thus? And she went to inquire of the Lord. And the Lord said unto her,

Two nations are in thy womb,
And two manner of people
Shall be separated from thy bowels;
And the one people shall be stronger
Than the other people;
And the elder shall serve the younger.

And when her days to be delivered were fulfilled, behold, there were twins in her womb. And the first came out red, all over like an hairy garment; and they called his name Esau. And after that came his brother out, and his hand took hold on Esau's heel; and his name was called Jacob. . . . And the boys grew: and Esau was a cunning hunter, a man of the field; and Jacob was a plain man, dwelling in tents. And Isaac loved Esau, because he did eat of his venison: but Rebekah loved Jacob.

And Jacob sod pottage: and Esau came from the field, **25**:29
and he was faint: and Esau said to Jacob, Feed me, I pray thee, with that same red pottage; for I am faint: therefore was his name called Edom. And Jacob said, Sell me this day thy birthright. And Esau said, Behold, I am at the point to die: and what profit shall this birthright do to me? And Jacob said, Swear to me this day; and he sware unto him: and he sold his birthright unto Jacob. Then Jacob gave Esau bread :34
and pottage of lentiles; and he did eat and drink, and rose up, and went his way: thus Esau despised his birthright.

And it came to pass, that when Isaac was old, and his eyes **27**:1
were dim, so that he could not see, he called Esau his eldest son, and said unto him, My son: and he said unto him, Behold, here am I. And he said, Behold now, I am old, I know not the day of my death: now therefore take, I pray thee, thy weapons, thy quiver and thy bow, and go out to the field, and take me some venison; and make me savoury meat, such as I love, and bring it to me, that I may eat; that my soul may bless thee before I die.

And Rebekah heard when Isaac spake to Esau his son. And Esau went to the field to hunt for venison, and to bring it. And Rebekah spake unto Jacob her son, saying, Behold, I heard thy father speak unto Esau thy brother, saying, Bring me venison, and make me savoury meat, that I may eat, and bless thee before the LORD before my death. Now therefore, my son, obey my voice according to that which I command thee. Go now to the flock, and fetch me from thence two good kids of the goats; and I will make them savoury meat for thy father, such as he loveth: and thou shalt bring it to thy father, that he may eat, and that he may bless thee before his death. And Jacob said to Rebekah his mother, Behold, Esau my brother is a hairy man, and I am a smooth man: my father peradventure will feel me, and I shall seem to him as a deceiver; and I shall bring a curse upon me, and not a blessing. And his mother said unto him, Upon me be thy curse, my son: only obey my voice, and go fetch me them. And he went, and fetched, and brought them to his mother: and his mother made savoury meat, such as his father loved.

And Rebekah took goodly raiment of her eldest son Esau, which were with her in the house, and put them upon Jacob her younger son: and she put the skins of the kids of the goats upon his hands, and upon the smooth of his neck: and she gave the savoury meat and the bread, which she had prepared, into the hand of her son Jacob.

And he came unto his father, and said, My father: and he said, Here am I; who art thou, my son? And Jacob said unto his father, I am Esau thy firstborn; I have done according as thou badest me: arise, I pray thee, sit and eat of my venison, that thy soul may bless me. And Isaac said unto his son, How is it that thou hast found it so quickly, my son? And he said, Because the Lord thy God brought it to me. And Isaac said unto Jacob, Come near, I pray thee, that I may feel thee, my son, whether thou be my very son Esau or not. And Jacob went near unto Isaac his father; and he felt him, and said, The voice is Jacob's voice, but the hands are the hands of
27:23 Esau. And he discerned him not, because his hands were hairy, as his brother Esau's hands: so he blessed him. And he said, Art thou my very son Esau? And he said, I am. And he said, Bring it near to me, and I will eat of my son's venison, that my soul may bless thee. And he brought it near to him, and he did eat: and he brought him wine, and he drank. And his father Isaac said unto him, Come near now, and kiss me, my son. And he came near, and kissed him: and he smelled the smell of his raiment, and blessed him, and said,

See, the smell of my son is as the smell
  Of a field which the Lord hath blessed;
Therefore God give thee
  Of the dew of heaven,
  And the fatness of the earth,
  And plenty of corn and wine:
Let people serve thee,
  And nations bow down to thee:
Be lord over thy brethren,
  And let thy mother's sons bow down to thee:
Cursed be every one that curseth thee,
  And blessed be he that blesseth thee.

And it came to pass, as soon as Isaac had made an end of blessing Jacob, and Jacob was yet scarce gone out from the presence of Isaac his father, that Esau his brother came in from his hunting. And he also had made savoury meat, and brought it unto his father, and said unto his father, Let my father arise, and eat of his son's venison, that thy soul may bless me. And Isaac his father said unto him, Who art thou? And he said, I am thy son, thy firstborn Esau. And Isaac trembled very exceedingly, and said, Who? where is he that hath taken venison, and brought it me, and I have eaten of all before thou camest, and have blessed him? yea, and he shall be blessed. And when Esau heard the words of his father, he cried with a great and exceeding bitter cry, and said unto his
father, Bless me, even me also, O my father. And he said, Thy **27**:35
brother came with subtilty, and hath taken away thy blessing.

And he said, Is not he rightly named Jacob? for he hath supplanted me these two times: he took away my birthright; and, behold, now he hath taken away my blessing. And he said, Hast thou not reserved a blessing for me? And Isaac answered and said unto Esau, Behold, I have made him thy lord, and all his brethren have I given to him for servants; and with corn and wine have I sustained him: and what shall I do now unto thee, my son?

And Esau said unto his father, Hast thou but one blessing, my father? bless me, even me also, O my father. And Esau lifted up his voice, and wept.

And Isaac his father answered and said unto him,

Behold, thy dwelling shall be the fatness of the earth, :39
  And of the dew of heaven from above;
And by thy sword shalt thou live,
  And shalt serve thy brother;
And it shall come to pass
  When thou shalt have the dominion,
That thou shalt break his yoke
  From off thy neck.

And Esau hated Jacob because of the blessing wherewith his father blessed him: and Esau said in his heart, The days of

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mourning for my father are at hand; then will I slay my
brother Jacob. And these words of Esau her elder son were
told to Rebekah: and she sent and called Jacob her younger
27:42 son, and said unto him, Behold, thy brother Esau, as touching thee, doth comfort himself, purposing to kill thee. Now therefore, my son, obey my voice; and arise, flee thou to Laban my brother to Haran; and tarry with him a few days, until thy brother's fury turn away; until thy brother's anger turn away from thee, and he forget that which thou hast done to him: then I will send, and fetch thee from thence: why should I be deprived also of you both in one day?

JACOB'S DREAM

GENESIS
28:10 And Jacob went out from Beer-sheba, and went toward
Haran. And he lighted upon a certain place, and tarried there
:11 all night, because the sun was set: and he took of the stones of
that place, and put them for his pillows, and lay down in that
:12 place to sleep. And he dreamed, and behold a ladder set up
on the earth, and the top of it reached to heaven: and behold
the angels of God ascending and descending on it. And, behold, the LORD stood above it, and said, I am the LORD God
of Abraham thy father, and the God of Isaac: the land
whereon thou liest, to thee will I give it, and to thy seed; and
thy seed shall be as the dust of the earth, and thou shalt
spread abroad to the west, and to the east, and to the north,
and to the south: and in thee and in thy seed shall all the
families of the earth be blessed. And, behold, I am with thee,
:15 and will keep thee in all places whither thou goest, and will
bring thee again into this land: for I will not leave thee, until
I have done that which I have spoken to thee of.

And Jacob awaked out of his sleep, and he said, Surely the LORD is in this place; and I knew it not. And he was afraid, and said, How dreadful is this place! this is none other but the house of God, and this is the gate of heaven. And Jacob rose up early in the morning, and took the stone that he had put for his pillows, and set it up for a pillar, and poured oil upon

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the top of it. And he called the name of that place Beth-el: but the name of that city was called Luz at the first. And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; then shall the LORD be my God: and this stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee.

RACHEL AND LEAH

GENESIS

Then Jacob went on his journey, and came into the land **29**:1 of the people of the east. And he looked, and behold a well in the field, and, lo, there were three flocks of sheep lying by it; for out of that well they watered the flocks: and a great stone was upon the well's mouth. And thither were all the flocks gathered: and they rolled the stone from the well's mouth, and watered the sheep, and put the stone again upon the well's mouth in his place. And Jacob said unto them, My brethren, whence be ye? And they said, Of Haran are we. And he said unto them, Know ye Laban the son of Nahor? And they said, We know him. And he said unto them, Is he well? And they said, He is well: and, behold, Rachel his daughter cometh with the sheep. And he said, Lo, it is yet high day, neither is it time that the cattle should be gathered together: water ye the sheep, and go and feed them. And they said, We cannot, until all the flocks be gathered together, and till they roll the stone from the well's mouth; then we water the sheep.

And while he yet spake with them, Rachel came with her father's sheep: for she kept them. And it came to pass, when Jacob saw Rachel the daughter of Laban his mother's brother, and the sheep of Laban his mother's brother, that Jacob went near, and rolled the stone from the well's mouth, and watered the flock of Laban his mother's brother. And Jacob kissed Rachel, and lifted up his voice, and wept. And Jacob told :12

Rachel that he was her father's brother, and that he was Rebekah's son: and she ran and told her father. And it came to pass, when Laban heard the tidings of Jacob his sister's son, that he ran to meet him, and embraced him, and kissed him, and brought him to his house. And he told Laban all these things. And Laban said to him, Surely thou art my bone and my flesh. And he abode with him the space of a month.

And Laban said unto Jacob, Because thou art my brother, shouldest thou therefore serve me for nought? tell me, what shall thy wages be? And Laban had two daughters: the name of the elder was Leah, and the name of the younger was
29:17 Rachel. Leah was tender eyed; but Rachel was beautiful and well favoured. And Jacob loved Rachel; and said, I will serve thee seven years for Rachel thy younger daughter. And Laban said, It is better that I give her to thee, than that I should give her to another man: abide with me.

And Jacob served seven years for Rachel; and they seemed unto him but a few days, for the love he had to her. And Jacob said unto Laban, Give me my wife, for my days are fulfilled, that I may go in unto her. And Laban gathered together all the men of the place, and made a feast. And it came to pass in the evening, that he took Leah his daughter, and brought her to him; and he went in unto her. . . . And it came to pass, that in the morning, behold, it was Leah: and he said to
:25 Laban, What is this thou has done unto me? did not I serve with thee for Rachel? wherefore then hast thou beguiled me? And Laban said, It must not be so done in our country, to
:27 give the younger before the firstborn. Fulfil her week, and we will give thee this also for the service which thou shalt serve with me yet seven other years. And Jacob did so, and fulfilled her week. . . . And he went in also unto Rachel, and he loved also Rachel more than Leah, and served with him yet seven other years.

JACOB WRESTLES WITH THE ANGEL

GENESIS

And he rose up that night, and took his two wives, and his **32**:22
two womenservants, and his eleven sons, and passed over the ford Jabbok. And he took them, and sent them over the brook, and sent over that he had. And Jacob was left alone; and there wrestled a man with him until the breaking of the
day. And when he saw that he prevailed not against him, he :25
touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him. And he said, Let me go, for the day breaketh.

And he said, I will not let thee go, except thou bless me.

And he said unto him, What is thy name? And he said, Jacob.

And he said, Thy name shall be called no more Jacob, but :28
Israel: for as a prince hast thou power with God and with men, and hast prevailed.

And Jacob asked him, and said, Tell me, I pray thee, thy name. And he said, Wherefore is it that thou dost ask after my name? And he blessed him there.

And Jacob called the name of the place Peniel: for I have :30
seen God face to face, and my life is preserved. And as he passed over Penuel the sun rose upon him, and he halted upon his thigh.

JOSEPH AND HIS BROTHERS

GENESIS

Now Israel loved Joseph more than all his children, be- **37**:3
cause he was the son of his old age: and he made him a coat of many colours. And when his brethren saw that their father loved him more than all his brethren, they hated him, and could not speak peaceably unto him.

And Joseph dreamed a dream, and he told it his brethren: and they hated him yet the more. And he said unto them, Hear, I pray you, this dream which I have dreamed: for, behold, we were binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves stood round about, and made obeisance to my sheaf. And his brethren said to him, Shalt thou indeed reign over us? or shalt thou indeed have dominion over us? And they hated him yet the more for his dreams, and for his words.

And he dreamed yet another dream, and told it his brethren, and said, Behold, I have dreamed a dream more; and, behold, the sun and the moon and the eleven stars made obeisance to me. And he told it to his father, and to his brethren: and his father rebuked him, and said unto him, What is this dream that thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth? And his brethren envied him; but his father observed the saying.

And his brethren went to feed their father's flock in Shechem. And Israel said unto Joseph, Do not thy brethren feed the flock in Shechem? come, and I will send thee unto them. And he said to him, Here am I. And he said to him, Go, I pray thee, see whether it be well with thy brethren, and well with the flocks; and bring me word again. So he sent him out of the vale of Hebron, and he came to Shechem. And a certain man found him, and, behold, he was wandering in the field: and the man asked him, saying, What seekest thou? And he said, I seek my brethren: tell me, I pray thee, where they feed their flocks. And the man said, they are departed hence; for I heard them say, Let us go to Dothan. And Joseph went after his brethren, and found them in Dothan.

And when they saw him afar off, even before he came near unto them, they conspired against him to slay him. And they said one to another, Behold, this dreamer cometh. Come now, therefore, and let us slay him, and cast him into some pit,
37:20 and we will say, Some evil beast hath devoured him: and we shall see what will become of his dreams. And Reuben heard it, and he delivered him out of their hands; and said, Let us not kill him. And Reuben said unto them, Shed no blood, but cast him into this pit that is in the wilderness, and lay no hand upon him; that he might rid him out of their hands, to deliver him to his father again.

And it came to pass, when Joseph was come unto his

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brethren, that they stript Joseph out of his coat, his coat of many colours that was on him; and they took him, and cast him into a pit: and the pit was empty, there was no water in it. And they sat down to eat bread: and they lifted up their eyes and looked, and, behold, a company of Ishmeelites came from Gilead with their camels bearing spicery and balm and myrrh, going to carry it down to Egypt. And Judah said unto his brethren, What profit is it if we slay our brother, and conceal his blood? Come, and let us sell him to the Ishmeelites, and let not our hand be upon him; for he is our brother and our flesh. And his brethren were content.

Then there passed by Midianites merchantmen; and they
drew and lifted up Joseph out of the pit, and sold Joseph to
the Ishmeelites for twenty pieces of silver: and they brought
Joseph into Egypt. And Reuben returned unto the pit; and,
behold, Joseph was not in the pit; and he rent his clothes.
And he returned unto his brethren, and said, The child is not; 37:30
and I, whither shall I go?

And they took Joseph's coat, and killed a kid of the goats,
and dipped the coat in the blood; and they sent the coat of
many colours, and they brought it to their father; and said,
This have we found: know now whether it be thy son's coat
or no. And he knew it, and said, It is my son's coat; an evil
beast hath devoured him; Joseph is without doubt rent in
pieces. And Jacob rent his clothes, and put sackcloth upon
his loins, and mourned for his son many days. And all his
sons and all his daughters rose up to comfort him; but he refused
to be comforted; and he said, For I will go down into
the grave unto my son mourning. Thus his father wept for
him. And the Midianites sold him into Egypt unto Potiphar, :36
an officer of Pharaoh's, and captain of the guard.

And Joseph was brought down to Egypt; and Potiphar, an 39:1
officer of Pharaoh, captain of the guard, an Egyptian, bought
him of the hands of the Ishmeelites, which had brought him
down thither. And the Lord was with Joseph, and he was a
prosperous man; and he was in the house of his master the
Egyptian. And his master saw that the Lord was with him,
and that the Lord made all that he did to prosper in his hand.

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And Joseph found grace in his sight, and he served him: and he made him overseer over his house, and all that he had he put into his hand. And it came to pass from the time that he had made him overseer in his house, and over all that he had, that the LORD blessed the Egyptian's house for Joseph's sake; and the blessing of the LORD was upon all that he had in the house, and in the field. And he left all that he had in Joseph's hand; and he knew not ought he had, save the bread which
39:6 he did eat. And Joseph was a goodly person, and well favoured.

And it came to pass after these things, that his master's wife cast her eyes upon Joseph; and she said, Lie with me. But he refused, and said unto his master's wife, Behold, my
:8 master wotteth not what is with me in the house, and he hath committed all that he hath to my hand; there is none greater in this house than I; neither hath he kept back anything from me but thee, because thou art his wife: how then can I do this great wickedness, and sin against God? And it came to pass, as she spake to Joseph day by day, that he hearkened not unto her, to lie by her, or to be with her.

And it came to pass about this time, that Joseph went into the house to do his business; and there was none of the men of the house there within. And she caught him by his garment, saying, Lie with me: and he left his garment in her hand, and fled, and got him out. And it came to pass, when she saw that he had left his garment in her hand, and was fled forth, that she called unto the men of her house, and spake unto them, saying, See, he hath brought in an Hebrew unto us to mock us; he came in unto me to lie with me, and I cried with a loud voice: and it came to pass, when he heard that I lifted up my voice and cried, that he left his garment with me, and fled, and got him out.

And she laid up his garment by her, until his lord came home. And she spake unto him according to these words, saying, The Hebrew servant, which thou hast brought unto us, came in unto me to mock me; and it came to pass, as I lifted up my voice and cried, that he left his garment with me, and fled out. And it came to pass, when his master heard

the words of his wife, which she spake unto him,. saying, After this manner did thy servant to me; that his wrath was kindled. And Joseph's master took him, and put him into the prison, a place where the king's prisoners were bound: and he was there in the prison. But the LORD was with Joseph, and shewed him mercy, and gave him favour in the sight of the keeper of the prison. And the keeper of the prison committed to Joseph's hand all the prisoners that were in the prison; and
whatsoever they did there, he was the doer of it. The keeper **39**:22
of the prison looked not to any thing that was under his hand; because the LORD was with him, and that which he did, the LORD made it to prosper.

And it came to pass after these things, that the butler of **40**:1
the king of Egypt and his baker had offended their lord the king of Egypt. And Pharoah was wroth against two of his officers, against the chief of the butlers, and against the chief of the bakers. And he put them in ward in the house of the captain of the guard, into the prison, the place where Joseph was bound. And the captain of the guard charged Joseph
with them, and he served them: and they continued a season :4
in ward.

And they dreamed a dream both of them, each man his :5
dream in one night, each man according to the interpretation of his dream, the butler and the baker of the king of Egypt, which were bound in the prison. And Joseph came in unto them in the morning, and looked upon them, and, behold, they were sad. And he asked Pharaoh's officers that were with him in the ward of his lord's house, saying, Wherefore look ye so sadly to day? And they said unto him, We have dreamed a dream, and there is no interpreter of it. And Joseph said unto thêm, Do not interpretations belong to God? Tell me them, I pray you.

And the chief butler told his dream to Joseph, and said to him, In my dream, behold, a vine was before me; and in the vine were three branches: and it was as though it budded, and her blossoms shot forth; and the clusters thereof brought forth ripe grapes: and Pharaoh's cup was in my hand: and I took the grapes, and pressed them into Pharaoh's cup, and

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I gave the cup into Pharaoh's hand. And Joseph said unto him, This is the interpretation of it: the three branches are three days: yet within three days shall Pharaoh lift up thine head, and restore thee unto thy place: and thou shalt deliver Pharaoh's cup into his hand, after the former manner when thou wast his butler. But think on me when it shall be well with thee, and shew kindness, I pray thee, unto me, and make mention of me unto Pharaoh, and bring me out of this house: for indeed I was stolen away out of the land of the Hebrews: and here also have I done nothing that they should put me into the dungeon.

40:16 When the chief baker saw that the interpretation was good,
he said unto Joseph, I also was in my dream, and, behold, I
:17 had three white baskets on my head: and in the uppermost basket there was of all manner of bakemeats for Pharaoh; and the birds did eat them out of the basket upon my head. And Joseph answered and said, This is the interpretation thereof: The three baskets are three days: yet within three days shall Pharaoh lift up thy head from off thee, and shall hang thee on a tree; and the birds shall eat thy flesh from off thee. And it came to pass the third day, which was Pharoah's birthday, that he made a feast unto all his servants: and he lifted up the head of the chief butler and of the chief baker among his servants. And he restored the chief butler into his butlership again; and he gave the cup into Pharaoh's hand: but he hanged the chief baker: as Joseph had interpreted to them. Yet did not the chief butler remember Joseph, but forgat him.

41:1 And it came to pass at the end of two full years, that Pharaoh dreamed: and, behold, he stood by the river. And, behold, there came up out of the river seven well favoured kine and fatfleshed; and they fed in a meadow. And, behold, seven other kine came up after them out of the river, ill favoured and leanfleshed; and stood by the other kine upon the brink of the river. And the ill favoured and leanfleshed kine did eat up the seven well favoured and fat kine. So Pharaoh awoke.

And he slept and dreamed the second time: and, behold, seven ears of corn came up upon one stalk, rank and good. And, behold, seven thin ears and blasted with the east wind sprung up after them. And the seven thin ears devoured the seven rank and full ears. And Pharaoh awoke, and, behold, it was a dream.

And it came to pass in the morning that his spirit was **41**:8 troubled; and he sent and called for all the magicians of Egypt, and all the wise men thereof: and Pharaoh told them his dream; but there was none that could interpret them unto Pharaoh. Then spake the chief butler unto Pharaoh, saying, I do remember my faults this day: Pharaoh was wroth with his servants, and put me in ward in the captain of the guard's house, both me and the chief baker: and we dreamed a dream in one night, I and he; we dreamed each man according to the interpretation of his dream. And there was there with us a young man, an Hebrew, servant to the captain of the guard; and we told him, and he interpreted to us our dreams; to each man according to his dream he did interpret. And it came to pass, as he interpreted to us, so it was; me he restored unto mine office, and him he hanged.

Then Pharaoh sent and called Joseph, and they brought him hastily out of the dungeon: and he shaved himself, and changed his raiment, and came in unto Pharaoh. And Pharaoh said unto Joseph, I have dreamed a dream, and there is none that can interpret it: and I have heard say of thee, that thou canst understand a dream to interpret it. And Joseph answered Pharaoh, saying, It is not in me: God shall give Pharaoh an answer of peace.

And Pharaoh said unto Joseph, In my dream, behold, I stood upon the bank of the river: and, behold, there came up out of the river seven kine, fatfleshed and well favoured; and they fed in a meadow: and, behold, seven other kine came up after them, poor and very ill favoured and leanfleshed, such as I never saw in all the land of Egypt for badness: and the lean and the ill favoured kine did eat up the first seven fat kine: and when they had eaten them up, it could not be known that they had eaten them; but they were still ill favoured, as at the beginning. So I awoke. And I saw in my dream, and, behold, seven ears came up in one stalk, full and good: and, behold, seven ears, withered, thin, and blasted with the east wind, sprung up after them: and the thin ears devoured the seven good ears: and I told this unto the magicians; but there was none that could declare it to me.

And Joseph said unto Pharaoh, The dream of Pharaoh is one: God hath shewed Pharaoh what he is about to do. The seven good kine are seven years; and the seven good ears are seven years: the dream is one. And the seven thin and ill favoured kine that came up after them are seven years; and the seven empty ears blasted with the east wind shall be seven years of famine. This is the thing which I have spoken unto Pharaoh: What God is about to do he sheweth unto Pharaoh. Behold, there come seven years of great plenty throughout all the land of Egypt: and there shall arise after them seven years of famine; and all the plenty shall be forgotten in the land of Egypt; and the famine shall consume the land; and the plenty shall not be known in the land by reason of that famine following; for it shall be very grievous. And for that the dream was doubled unto Pharaoh twice; it is because the thing is established by God, and God will shortly bring it to pass. Now therefore let Pharaoh look out a man discreet and wise, and set him over the land of Egypt. Let Pharaoh do this, and let him appoint officers over the land, and take up the fifth part of the land of Egypt in the seven plenteous years. And let them gather all the food of those good years that come, and lay up corn under the hand of Pharaoh, and
41:36 let them keep food in the cities. And that food shall be for store to the land against the seven years of famine, which shall be in the land of Egypt; that the land perish not through the famine.

And the thing was good in the eyes of Pharaoh, and in the eyes of all his servants. And Pharaoh said unto his servants, Can we find such a one as this is, a man in whom the Spirit of God is? And Pharaoh said unto Joseph, Forasmuch as God hath shewed thee all this, there is none so discreet and wise as thou art: thou shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou. And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt. And Pharaoh took

off his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck; and he made him to ride in the second chariot which he had; and they cried before him, Bow the knee: and he made him ruler over all the land of Egypt. And Pharaoh
said unto Joseph, I am Pharaoh, and without thee shall no **41**:44
man lift up his hand or foot in all the land of Egypt. And Pharaoh called Joseph's name Zaphnath-paaneah; and he gave him to wife Asenath the daughter of Poti-pherah priest of On.

And Joseph went out over all the land of Egypt. . . . And
in the seven plenteous years the earth brought forth by handfuls. :47
And he gathered up all the food of the seven years, which were in the land of Egypt, and laid up the food in the cities: the food of the field, which was round about every city, laid he up in the same. And Joseph gathered corn as the sand of the sea, very much, until he left numbering; for it was without number.

And unto Joseph were born two sons before the years of famine came, which Asenath the daughter of Poti-pherah priest of On bare unto him. And Joseph called the name of the firstborn Manasseh: For God, said he, hath made me forget all my toil, and all my father's house. And the name of the second called he Ephraim: For God hath caused me to be fruitful in the land of my affliction. And the seven years of plenteousness, that was in the land of Egypt, were ended. And the seven years of dearth began to come, according as Joseph had said: and the dearth was in all lands; but in all the land of Egypt there was bread. And when all the land of Egypt was famished, the people cried to Pharaoh for bread: and Pharaoh said unto all the Egyptians, Go unto Joseph; what he saith to you, do. And the famine was over all the face of the earth: and Joseph opened all the storehouses, and sold unto the Egyptians; and the famine waxed sore in the land of Egypt. And all countries came into Egypt to Joseph for to buy corn; because that the famine was so sore in all lands.

Now when Jacob saw that there was corn in Egypt, Jacob **42**:1
said unto his sons, Why do ye look one upon another? And

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42:2 he said, Behold, I have heard that there is corn in Egypt: get you down thither, and buy for us from thence; that we may live, and not die. And Joseph's ten brethren went down to buy corn in Egypt. But Benjamin, Joseph's brother, Jacob sent not with his brethren; for he said, Lest peradventure mischief befall him.

And the sons of Israel came to buy corn among those that came: for the famine was in the land of Canaan. And Joseph was the governor over the land, and he it was that sold to all the people of the land: and Joseph's brethren came, and bowed down themselves before him with their faces to the
:7 earth. And Joseph saw his brethren, and he knew them, but made himself strange unto them, and spake roughly unto them; and he said unto them, Whence come ye? And they said, From the land of Canaan to buy food.

And Joseph knew his brethren, but they knew not him. And Joseph remembered the dreams which he dreamed of them, and said unto them, Ye are spies; to see the nakedness of the land ye are come. And they said unto him, Nay, my lord, but to buy food are thy servants come. We are all one man's sons; we are true men, thy servants are no spies. And
:12 he said unto them, Nay, but to see the nakedness of the land ye are come. And they said, Thy servants are twelve brethren, the sons of one man in the land of Canaan; and, behold, the
:13 youngest is this day with our father, and one is not.

:14 And Joseph said unto them, That is it that I spake unto you, saying, Ye are spies: hereby ye shall be proved: by the life of Pharaoh ye shall not go forth hence, except your youngest brother come hither. Send one of you, and let him fetch your brother, and ye shall be kept in prison, that your words may be proved, whether there be any truth in you: or else by the life of Pharaoh surely ye are spies. And he put them all together into ward three days. And Joseph said unto them the third day, This do, and live; for I fear God; if ye be true men, let one of your brethren be found in the house of your prison: go ye, carry corn for the famine of your houses: but bring your youngest brother unto me; so shall your words be verified, and ye shall not die. And they did so.

And they said one to another, We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us. And Reuben answered them, saying, Spake I not unto you, saying, Do not sin against the child; and ye would not hear? therefore, behold, also his blood is required. And they knew not that Joseph understood them; for he spake unto them by an interpreter. And he turned himself about from them, and wept; and returned to them again, and communed with them, and took from them Simeon, and bound him before their eyes.

Then Joseph commanded to fill their sacks with corn, and to restore every man's money into his sack, and to give them provision for the way: and thus did he unto them. And they laded their asses with the corn, and departed thence. And as one of them opened his sack to give his ass provender in the inn, he espied his money; for, behold, it was in his sack's mouth. And he said unto his brethren, My money is restored; and, lo, it is even in my sack: and their heart failed them, and they were afraid, saying one to another, What is this that God hath done unto us?

And they came unto Jacob their father unto the land of Canaan, and told him all that befell unto them; saying, The man, who is the lord of the land, spake roughly to us, and took us for spies of the country. And we said unto him, We are true men; we are no spies: we be twelve brethren, sons of our father; one is not, and the youngest is this day with our father in the land of Canaan. And the man, the lord of the country, said unto us, Hereby shall I know that ye are true men; leave one of your brethren here with me, and take food for the famine of your households, and be gone: and bring your youngest brother unto me: then shall I know that ye are no spies, but that ye are true men: so will I deliver you your brother, and ye shall traffick in the land.

And it came to pass as they emptied their sacks, that, behold, every man's bundle of money was in his sack: and when both they and their father saw the bundles of money, they were afraid. And Jacob their father said unto them, Me have ye bereaved of my children: Joseph is not, and Simeon is not, and ye will take Benjamin away: all these things are against me. And Reuben spake unto his father, saying, Slay my two sons, if I bring him not to thee: deliver him into my hand, and I will bring him to thee again. And he said, My son shall not go down with you; for his brother is dead, and he is left alone: if mischief befall him by the way in the which ye go, then shall ye bring down my gray hairs with sorrow to the grave.

43:1 And the famine was sore in the land. And it came to pass, when they had eaten up the corn which they had brought out of Egypt, their father said unto them, Go again, buy us a little food. And Judah spake unto him, saying, The man did solemnly protest unto us, saying, Ye shall not see my face, except your brother be with you. If thou wilt send our brother with us, we will go down and buy thee food: but if thou wilt not send him, we will not go down: for the man said unto us, Ye shall not see my face, except your brother be with you. And Israel said, Wherefore dealt ye so ill with me, as to tell the man whether ye had yet a brother?

And they said, The man asked us straitly of our state, and of our kindred, saying, Is your father yet alive? have ye another brother? and we told him according to the tenor of these words: could we certainly know that he would say, Bring your brother down? And Judah said unto Israel his father, Send the lad with me, and we will arise and go: that we may live, and not die, both we, and thou, and also our little ones. I will be surety for him; of my hand shalt thou require him: if I bring him not unto thee, and set him before thee, then let me bear the blame for ever: for except we had lingered, surely now we had returned this second time.

And their father Israel said unto them, If it must be so now, do this; take of the best fruits in the land in your vessels, and carry down the man a present, a little balm, and a little honey, spices, and myrrh, nuts, and almonds: and take double money in your hand; and the money that was brought again in the mouth of your sacks, carry it again in your hand; peradventure it was an oversight: take also your brother, and arise, go again unto the man: and God Almighty give you mercy before the man, that he may send away your other brother, and Benjamin. If I be bereaved of my children, I am bereaved. And the men took that present, and they took double money in their hand, and Benjamin; and rose up, and went down to Egypt, and stood before Joseph.

And when Joseph saw Benjamin with them, he said to the **43**:16
ruler of his house, Bring these men home, and slay, and make ready; for these men shall dine with me at noon. And the man did as Joseph bade; and the man brought the men into Joseph's house. And the men were afraid, because they were brought into Joseph's house; and they said, Because of the money that was returned in our sacks at the first time are we brought in; that he may seek occasion against us, and fall upon us, and take us for bondmen, and our asses. And they came near to the steward of Joseph's house, and they communed with him at the door of the house, and said, O sir, we came indeed down at the first time to buy food: and it came to pass, when we came to the inn, that we opened our sacks, and, behold, every man's money was in the mouth of his sack, our money in full weight: and we have brought it again in our hand. And other money have we brought down in our hands to buy food: we cannot tell who put our money in our sacks. And he said, Peace be to you, fear not: your God, and the God of your father, hath given you treasure in your sacks: I had your money. And he brought Simeon out unto them.

And the man brought the men into Joseph's house, and gave them water, and they washed their feet; and he gave their
asses provender. And they made ready the present against :25
Joseph came at noon: for they heard that they should eat bread there. And when Joseph came home, they brought him the present which was in their hand into the house, and bowed themselves to him to the earth. And he asked them of their welfare, and said, Is your father well, the old man of whom ye spake? Is he yet alive? And they answered, Thy servant our father is in good health, he is yet alive. And they bowed down their heads, and made obeisance.

And he lifted up his eyes, and saw his brother Benjamin, his

mother's son, and said, Is this your younger brother, of whom
43:30 ye spake unto me? And he said, God be gracious unto thee,
my son. And Joseph made haste; for his bowels did yearn
upon his brother: and he sought where to weep; and he en-
:31 tered into his chamber, and wept there. And he washed his
face, and went out, and refrained himself, and said, Set on
bread. And they set on for him by himself, and for them by
themselves, and for the Egyptians, which did eat with him, by
themselves: because the Egyptians might not eat bread with
the Hebrews; for that is an abomination unto the Egyptians.
And they sat before him, the firstborn according to his birth-
right, and the youngest according to his youth: and the men
:34 marvelled one at another. And he took and sent messes unto
them from before him: but Benjamin's mess was five times
so much as any of theirs. And they drank, and were merry
with him.

44:1 And he commanded the steward of his house, saying, Fill
the men's sacks with food, as much as they can carry, and
put every man's money in his sack's mouth. And put my cup,
the silver cup, in the sack's mouth of the youngest, and his
corn money. And he did according to the word that Joseph
had spoken. As soon as the morning was light, the men were
sent away, they and their asses. And when they were gone
out of the city, and not yet far off, Joseph said unto his
steward, Up, follow after the men; and when thou dost over-
take them, say unto them, Wherefore have ye rewarded evil
:5 for good? Is not this it in which my lord drinketh, and
whereby indeed he divineth? ye have done evil in so
doing.

And he overtook them, and he spake unto them these same words. And they said unto him, Wherefore saith my lord these words? God forbid that thy servants should do according to this thing: behold, the money, which we found in our sacks' mouths, we brought again unto thee out of the land of Canaan: how then should we steal out of thy lord's house silver or gold? With whomsoever of thy servants it be found, both let him die, and we also will be my lord's bondmen. And he said, Now also let it be according unto your words: he with whom it is found shall be my servant, and ye shall be blameless.

Then they speedily took down every man his sack to the ground, and opened every man his sack. And he searched, and began at the eldest, and left at the youngest: and the cup was found in Benjamin's sack. Then they rent their clothes, and laded every man his ass, and returned to the city.

And Judah and his brethren came to Joseph's house; for he was yet there: and they fell before him on the ground. And Joseph said unto them, What deed is this that ye have done? wot ye not that such a man as I can certainly divine? And Judah said, What shall we say unto my lord? what shall we speak? or how shall we clear ourselves? God hath found out the iniquity of thy servants: behold, we are my lord's servants, both we, and he also with whom the cup is found. And he said, God forbid that I should do so: but the man in whose hand the cup is found, he shall be my servant; and as for you, get you up in peace unto your father.

Then Judah came near unto him, and said, Oh, my lord, let thy servant, I pray thee, speak a word in my lord's ears, and let not thine anger burn against thy servant: for thou art even as Pharaoh. My lord asked his servants, saying, Have ye a father, or a brother? And we said unto my lord, We have a father, an old man, and a child of his old age, a little one; and his brother is dead, and he alone is left of his mother, and his father loveth him. And thou saidst unto thy servants, Bring him down unto me, that I may set mine eyes upon him. And we said unto my lord, the lad cannot leave his father: for if he should leave his father, his father would die. And thou saidst unto thy servants, Except your youngest brother came down with you, ye shall see my face no more. And it came to pass when we came up unto thy servant my father, we told him the words of my lord. And our father said, Go again, and buy us a little food. And we said, We cannot go down: if our youngest brother be with us, then will we go down: for we may not see the man's face, except our youngest brother be with us. And thy servant my father said unto us, Ye know that my wife bare me two sons: and the one went out from me, and I said, Surely he is torn in pieces; and I saw him not since: and if ye take this also from me, and mischief befall him, ye shall bring down my gray hairs with sorrow to the grave. Now therefore when I come to thy servant my father, and the lad be not with us; seeing that his life is bound up in the lad's life; it shall come to pass, when he seeth that the lad is not with us, that he will die: and thy servants shall bring down the gray hairs of thy servant our father with sorrow to the grave. For thy servant became surety for the lad unto my father, saying, If I bring him not unto thee, then I shall bear the blame to my father for ever. Now therefore, I pray thee, let thy servant abide instead of the lad a bondman to my lord; and let the lad go up with his brethren. For how shall I go up to my father, and the lad be not with me? lest peradventure I see the evil that shall come on my father.

45:1 Then Joseph could not refrain himself before all them that stood by him; and he cried, Cause every man to go out from me. And there stood no man with him, while Joseph made himself known unto his brethren. And he wept aloud: and the Egyptians and the house of Pharaoh heard. And Joseph said unto his brethren, I am Joseph; doth my father yet live? And his brethren could not answer him; for they were troubled at his presence.

And Joseph said unto his brethren, Come near to me, I pray you. And they came near. And he said, I am Joseph your brother, whom ye sold into Egypt. Now therefore be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life. For
:6 these two years hath the famine been in the land: and yet there are five years, in the which there shall neither be earing nor harvest. And God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance. So now it was not you that sent me hither, but God: and he hath made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt. Haste ye, and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt:
:10 come down unto me, tarry not: and thou shalt dwell in the

land of Goshen, and thou shalt be near unto me, thou, and thy children, and thy children's children, and thy flocks, and thy herds, and all that thou hast: and there will I nourish thee; for yet there are five years of famine; lest thou, and thy household, and all that thou hast, come to poverty. And, behold, your eyes see, and the eyes of my brother Benjamin, that it is my mouth that speaketh unto you. And ye shall tell my father of all my glory in Egypt, and of all that ye have seen; and ye shall haste and bring down my father hither.

And he fell upon his brother Benjamin's neck, and wept; and Benjamin wept upon his neck. Moreover he kissed all his brethren, and wept upon them: and after that his brethren talked with him. And the fame thereof was heard in Pharaoh's house, saying, Joseph's brethren are come: and it pleased Pharaoh well, and his servants.

And Pharaoh said unto Joseph, Say unto thy brethren, This do ye; lade your beasts, and go, get you unto the land of Canaan; and take your father and your households, and
come unto me: and I will give you the good of the land of 45:18
Egypt, and ye shall eat the fat of the land. Now thou art commanded, this do ye; take your wagons out of the land of Egypt for your little ones, and for your wives, and bring your father, and come. Also regard not your stuff; for the good of all the land of Egypt is yours.

And the children of Israel did so: and Joseph gave them wagons, according to the commandment of Pharaoh, and gave them provision for the way. To all of them he gave each man changes of raiment; but to Benjamin he gave three hundred pieces of silver, and five changes of raiment. And to his father he sent after this manner; ten asses laden with the good things of Egypt, and ten she asses laden with corn and bread and meat for his father by the way. So he sent his brethren away, and they departed: and he said unto them, See that ye fall not out by the way.

And they went up out of Egypt, and came into the land of Canaan unto Jacob their father, and told him, saying, Joseph is yet alive, and he is governor over all the land of Egypt. And

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Jacob's heart fainted, for he believed them not. And they told him all the words of Joseph, which he had said unto them: and when he saw the wagons which Joseph had sent to carry him, the spirit of Jacob their father revived: and Israel said, It is enough; Joseph my son is yet alive: I will go and see him before I die.

46:1 And Israel took his journey with all that he had, and came to Beer-sheba, and offered sacrifices unto the God of his father Isaac. And God spake unto Israel in the visions of the night, and said, Jacob, Jacob. And he said, Here am I. And he said, I am God, the God of thy father: fear not to go down into Egypt; for I will there make of thee a great nation: I will go down with thee into Egypt; and I will also surely bring thee up again: and Joseph shall put his hand upon thine eyes.

And Jacob rose up from Beer-sheba: and the sons of Israel carried Jacob their father, and their little ones, and their wives, in the wagons which Pharaoh had sent to carry him. . . .

:28 And he sent Judah before him unto Joseph, to direct his face unto Goshen; and they came into the land of Goshen. And Joseph made ready his chariot, and went up to meet Israel his father, to Goshen, and presented himself unto him; and he fell on his neck, and wept on his neck a good while. And Israel said unto Joseph, Now let me die, since I have seen thy face, because thou art yet alive.

RESCUE OF THE CHILD MOSES

EXODUS

1:8 Now there arose up a new king over Egypt, which knew
not Joseph. And he said unto his people, Behold, the people
:9 of the children of Israel are more and mightier than we: come
:10 on, let us deal wisely with them; lest they multiply, and it
come to pass, that, when there falleth out any war, they join
also unto our enemies, and fight against us, and so get them
up out of the land. Therefore they did set over them task-

masters to afflict them with their burdens. And they built 1:11
for Pharaoh treasure cities, Pithom and Raamses.

But the more they afflicted them, the more they multiplied and grew. And they were grieved because of the children of Israel. And the Egyptians made the children of Israel to serve with rigour: and they made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field: all their service, wherein they made them serve, was with rigour.

And Pharaoh charged all his people, saying, Every son that is born ye shall cast into the river, and every daughter ye shall save alive.

And there went a man of the house of Levi, and took to wife a daughter of Levi. And the woman conceived, and bare a son: and when she saw him that he was a goodly child, she hid him three months. And when she could not longer hide
him, she took for him an ark of bulrushes, and daubed it 2:3
with slime and with pitch, and put the child therein; and she laid it in the flags by the river's brink. And his sister stood afar off, to wit what would be done to him.

And the daughter of Pharaoh came down to wash herself at the river; and her maidens walked along by the river's side; and when she saw the ark among the flags, she sent her maid to fetch it. And when she had opened it, she saw the child: and, behold, the babe wept. And she had compassion on him, and said, This is one of the Hebrews' children. Then said his sister to Pharaoh's daughter, Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee? And Pharaoh's daughter said to her, Go. And the maid went and called the child's mother. And Pharaoh's daughter said unto her, Take this child away, and nurse it for me, and I will give thee thy wages. And the woman took the child, and nursed it. And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses: and she said, Because I drew him out of the water.

And it came to pass in those days, when Moses was grown, that he went out unto his brethren, and looked on their bur-

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dens: and he spied an Egyptian smiting an Hebrew, one of his brethren. And he looked this way and that way, and when
2:12 he saw that there was no man, he slew the Egyptian, and hid him in the sand. Now when Pharaoh heard this thing, he sought to slay Moses. But Moses fled from the face of Pharaoh, and dwelt in the land of Midian.

THE BURNING BUSH

Exodus

Now Moses kept the flock of Jethro his father in law, the
3:1 priest of Midian: and he led the flock to the backside of the desert, and came to the mountain of God, even to Horeb.
:2 And the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed. And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt. And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I. And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground. Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God.

And the Lord said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows; and I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the
:8 Perizzites, and the Hivites, and the Jebusites. Now therefore, behold, the cry of the children of Israel is come unto me: and I have also seen the oppression wherewith the Egyptians oppress them. Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt.

And Moses said unto God, Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt? And he said, Certainly I will be with thee; and this shall be a token unto thee, that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain.

And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them?

And God said unto Moses, I AM THAT I AM: and he said, 3:14
Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.

And God said moreoever unto Moses, Thus shalt thou say unto the children of Israel,

The Lord God of your fathers,
The God of Abraham, the God of Isaac, and the God of Jacob,
Hath sent me unto you:
This is my name for ever,
And this is my memorial unto all generations.
Go, and gather the elders of Israel together, and say unto them,
The Lord God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying,
I have surely visited you,
And seen that which is done to you in Egypt:
And I have said, I will bring you up out of the affliction of Egypt
Unto the land of Canaanites, and the Hittites,
And the Amorites, and the Perizzites,
And the Hivites, and the Jebusites,
Unto a land flowing with milk and honey.

And they shall hearken to thy voice: and thou shalt come, thou and the elders of Israel, unto the king of Egypt, and ye shall say unto him, the Lord God of the Hebrews hath met with us:

And now let us go, we beseech thee, three days' journey into the wilderness, that we may sacrifice to the Lord our God.

4:1 And Moses answered and said, But, behold, they will not believe me, nor hearken unto my voice: for they will say, The Lord hath not appeared unto thee. And the Lord said unto him, What is that in thine hand? And he said, A rod. And he said, Cast it on the ground. And he cast it on the ground, and it became a serpent; and Moses fled from before it. And the Lord said unto Moses, Put forth thine hand, and take it by the tail. And he put forth his hand, and caught it, and it became a rod in his hand: that they may believe that the Lord God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee.

And the Lord said furthermore unto him, Put now thine hand into thy bosom. And he put his hand into his bosom: and when he took it out, behold, his hand was leprous as snow. And he said, Put thine hand into thy bosom again. And he put his hand into his bosom again; and plucked it out of his bosom, and, behold, it was turned again as his other flesh. And it shall come to pass, if they will not believe thee, neither hearken to the voice of the first sign, that they will believe the voice of the latter sign. And it shall come to pass, if they will not believe also these two signs, neither hearken unto thy voice, that thou shalt take of the water of the river, and pour it upon the dry land: and the water which thou takest out of the river shall become blood upon the dry land.

And Moses said unto the Lord, O my Lord, I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant: but I am slow of speech, and of a slow tongue. And the Lord said unto him, Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the Lord? Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say. And he said, O my Lord, send, I pray thee, by the hand of him whom thou wilt send.

And the anger of the Lord was kindled against Moses, and he said, Is not Aaron the Levite thy brother? I know that he

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can speak well. And also, behold, he cometh forth to meet thee: and when he seeth thee, he will be glad in his heart. And thou shalt speak unto him, and put words in his mouth: and I will be with thy mouth, and with his mouth, and will teach you what ye shall do. And he shall be thy spokesman unto the people: and he shall be, even he shall be to thee instead of a mouth, and thou shalt be to him instead of God. And 4:16 thou shalt take this rod in thine hand, wherewith thou shalt do signs.

THE PLAGUES OF EGYPT

Exodus

4:29 And Moses and Aaron went and gathered together all the elders of the children of Israel: and Aaron spake all the words which the Lord had spoken unto Moses, and did the signs in the sight of the people. And the people believed: and when they heard that the Lord had visited the children of Israel, and that he had looked upon their affliction, then they bowed their heads and worshipped.

5:1 And afterward Moses and Aaron went in, and told Pharaoh, Thus saith the Lord God of Israel, Let my people go, that they may hold a feast unto me in the wilderness. And Pharaoh said, Who is the Lord, that I should obey his voice to let Israel go? I know not the Lord, neither will I let Israel go. And they said, The God of the Hebrews hath met with us: let us go, we pray thee, three days' journey into the desert, and sacrifice unto the Lord our God; lest he fall upon us with pestilence, or with the sword. And the king of Egypt said unto them, Wherefore do ye, Moses and Aaron, let the :4 people from their works? get you unto your burdens. And Pharaoh said, Behold, the people of the land now are many, and ye make them rest from their burdens.

And Pharaoh commanded the same day the taskmasters of the people, and their officers, saying, Ye shall no more give the people straw to make brick, as heretofore: let them go and gather straw for themselves. And the tale of the bricks, which they did make heretofore, ye shall lay upon them; ye shall not diminish ought thereof: for they be idle; therefore they cry, saying, Let us go and sacrifice to our God. Let there more work be laid upon the men, that they may labour therein; and let them not regard vain words.

And the taskmasters of the people went out, and their officers, and they spake to the people, saying, thus saith Pharaoh, I will not give you straw. Go ye, get you straw where ye can find it: yet not ought of your work shall be diminished. So the people were scattered abroad throughout all the land of Egypt to gather stubble instead of straw. And the taskmasters hasted them, saying, Fulfil your works, your daily tasks, as when there was straw. And the officers of the children of Israel, which Pharaoh's taskmasters had set over them, were beaten, and demanded, Wherefore have ye not fulfilled your task in making brick both yesterday and to day, as heretofore?

Then the officers of the children of Israel came and cried unto Pharaoh, saying, Wherefore dealest thou thus with thy servants? There is no straw given unto thy servants, and they say to us, Make brick: and, behold, thy servants are beaten; but the fault is in thine own people. But he said, Ye are idle, ye are idle: therefore ye say, Let us go and do sacrifice to the Lord. Go therefore now, and work; for there shall no straw be given you, yet shall ye deliver the tale of bricks.

And the officers of the children of Israel did see that they were in evil case, after it was said, Ye shall not minish ought from your bricks of your daily task. And they met Moses and Aaron, who stood in the way, as they came forth from Pharaoh: and they said unto them, The Lord look upon you,
5:21 and judge; because ye have made our savour to be abhorred in the eyes of Pharaoh, and in the eyes of his servants, to put a sword in their hand to slay us.

And Moses returned unto the Lord, and said, Lord, wherefore hast thou so evil entreated this people? why is it that thou hast sent me? For since I came to Pharaoh to speak in thy name, he hath done evil to this people; neither hast thou delivered thy people at all.

Then the Lord said unto Moses, Now shalt thou see what I will do to Pharaoh: for with a strong hand shall he let them go, and with a strong hand shall he drive them out of his land. . . .

7:14 And the LORD said unto Moses, Pharaoh's heart is hardened, he refuseth to let the people go. Get thee unto Pharaoh in the morning; lo, he goeth out unto the water; and thou shalt stand by the river's brink against he come; and the rod which was turned to a serpent shalt thou take in thine hand. And thou shalt say unto him, the LORD God of the Hebrews hath sent me unto thee, saying, Let my people go, that they may serve me in the wilderness: and, behold, hitherto thou wouldest not hear. Thus saith the LORD, In this thou shalt know that I am the LORD: behold, I will smite with the rod that is in mine hand upon the waters which are in the river, and they shall be turned to blood. And the fish that is in the river shall die, and the river shall stink; and the Egyptians shall lothe to drink of the water of the river.

. . . And he lifted up the rod, and smote the waters that were in the river, in the sight of Pharaoh, and in the sight of his servants; and all the waters that were in the river were turned to blood. And the fish that was in the river died; and the river stank, and the Egyptians could not drink of the water of the river. . . . And Pharaoh turned and went into :23
his house, neither did he set his heart to this also. And all the Egyptians digged round about the river for water to drink; for they could not drink of the water of the river. And seven days were fulfilled, after that the LORD had smitten the river.

8:1 And the LORD spake unto Moses, Go unto Pharaoh, and say unto him, Thus saith the LORD, Let my people go, that they may serve me. And if thou refuse to let them go, behold, I will smite all thy borders with frogs: and the river shall bring forth frogs abundantly, which shall go up and come into thine house, and into thy bedchamber, and upon thy bed, and into the house of thy servants, and upon thy people, and into thine ovens, and into thy kneading-troughs: and the frogs shall come up both on thee, and upon thy people, and upon all thy servants. . . .

:8 Then Pharaoh called for Moses and Aaron, and said, Intreat the LORD, that he may take away the frogs from me, and from my people; and I will let the people go, that they may do sacrifice unto the LORD. And Moses said unto Pharaoh, Glory over me: when shall I intreat for thee, and for thy servants, and for thy people, to destroy the frogs from thee and thy houses, that they may remain in the river only? And he said, To morrow. And he said, Be it according to thy word: that thou mayest know that there is none like unto the LORD our God. And the frogs shall depart from thee, and from thy houses, and from thy servants, and from thy people; they shall remain in the river only.

And Moses and Aaron went out from Pharaoh: and Moses cried unto the LORD because of the frogs which he had brought against Pharaoh. And the LORD did according to the word of Moses; and the frogs died out of the houses, out of the villages, and out of the fields. And they gathered them together upon heaps: and the land stank. But when Pharaoh saw that there was respite, he hardened his heart, and hearkened not unto them. . . .

8:20 And the LORD said unto Moses, Rise up early in the morning, and stand before Pharaoh; lo, he cometh forth to the water; and say unto him, Thus saith the LORD, Let my people
:21 go, that they may serve me. Else, if thou wilt not let my people go, behold, I will send swarms of flies upon thee, and upon thy servants, and upon thy people, and into thy houses: and the houses of the Egyptians shall be full of swarms of flies, and also the ground whereon they are. And I will sever in that day the land of Goshen, in which my people dwell, that no swarms of flies shall be there; to the end thou mayest know that I am the LORD in the midst of the earth. And I will put a division between my people and thy people: to morrow shall this sign be. And the LORD did so; and there came a grievous swarm of flies into the house of Pharaoh, and into his servants' houses, and into all the land of Egypt: the land was corrupted by reason of the swarm of flies.

And Pharaoh called for Moses and for Aaron, and said, Go
:26 ye, sacrifice to your God in the land. And Moses said, It is not meet so to do; for we shall sacrifice the abomination of the

Egyptians to the Lord our God: lo, shall we sacrifice the abomination of the Egyptians before their eyes, and will they not stone us? We will go three days' journey into the wilderness, and sacrifice to the Lord our God, as he shall command us. And Pharaoh said, I will let you go, that ye may sacrifice to the Lord your God in the wilderness; only ye shall not go very far away: intreat for me. And Moses said, Behold, I go out from thee, and I will intreat the Lord that the swarms of flies may depart from Pharaoh, from his servants, and from his people, to morrow: but let not Pharaoh deal deceitfully any more in not letting the people go to sacrifice to the Lord. And Moses went out from Pharaoh, and intreated the Lord. And the Lord did according to the word of Moses; and he removed the swarms of flies from Pharaoh, from his servants, and from his people; there remained not one. And Pharaoh hardened his heart at this time also, neither would he let the people go.

Then the Lord said unto Moses, Go in unto Pharaoh, and 9:1
tell him, Thus saith the Lord God of the Hebrews, Let my
people go, that they may serve me. For if thou refuse to let
them go, and wilt hold them still, behold, the hand of the
Lord is upon thy cattle which is in the field, upon the horses, :3
upon the asses, upon the camels, upon the oxen, and upon the
sheep: there shall be a very grievous murrain. And the Lord
shall sever between the cattle of Israel and the cattle of Egypt:
and there shall nothing die of all that is the children's of Israel.
And the Lord appointed a set time, saying, To morrow the
Lord shall do this thing in the land. And the Lord did that :6
thing on the morrow, and all the cattle of Egypt died: but of the cattle of the children of Israel died not one. And Pharaoh sent, and, behold, there was not one of the cattle of the Israelites dead. And the heart of Pharaoh was hardened, and he did not let the people go. . . .

And the Lord said unto Moses, Rise up early in the morning, and stand before Pharaoh, and say unto him, Thus saith the Lord God of the Hebrews, Let my people go, that they may serve me. For I will at this time send all my plagues upon thine heart, and upon thy servants, and upon thy people; that thou mayest know that there is none like me in all the earth.

For now I will stretch out my hand, that I may smite thee and thy people with pestilence; and thou shalt be cut off from the earth. And in very deed for this cause have I raised thee up, for to shew in thee my power; and that my name may be declared throughout all the earth. As yet exaltest thou thyself against my people, that thou wilt not let them go? Behold, to morrow about this time I will cause it to rain a very grievous hail, such as hath not been in Egypt since the foundation thereof even until now. Send therefore now, and gather thy cattle, and all that thou hast in the field; for upon every man and beast which shall be found in the field, and shall not be brought home, the hail shall come down upon them, and they shall die. He that feared the word of the Lord among the servants of Pharaoh made his servants and his cattle flee into the houses: and he that regarded not the word of the Lord left his servants and his cattle in the field.

. . . And the Lord rained hail upon the land of Egypt, . . . very grievous, such as there was none like it in all the land of Egypt since it became a nation. . . . And the hail smote every herb of the field, and brake every tree of the field. Only in the land of Goshen, where the children of Israel were, was there no hail.

And Pharaoh sent, and called for Moses and Aaron, and said unto them, I have sinned this time: the Lord is righteous, and I and my people are wicked. Intreat the Lord (for it is enough) that there be no more mighty thunderings and hail; and I will let you go, and ye shall stay no longer. And Moses said unto him, As soon as I am gone out of the city, I will spread abroad my hands unto the Lord; and the thunder shall cease, neither shall there be any more hail; that thou mayest know how that the earth is the Lord's. But as for thee and thy servants, I know that ye will not yet fear the Lord God. And the flax and the barley was smitten: for the barley was in the ear, and the flax was bolled. But the wheat and the rie were not smitten: for they were not grown up.

And Moses went out of the city from Pharaoh, and spread abroad his hands unto the Lord: and the thunders and hail ceased, and the rain was not poured upon the earth. And when Pharaoh saw that the rain and the hail and the thunders were ceased, he sinned yet more, and hardened his heart, he and his servants. . . .

And the LORD said unto Moses, Go in unto Pharaoh: for I **10**:1 have hardened his heart, and the heart of his servants, that I might shew these my signs before him: and that thou mayest tell in the ears of thy son, and of thy son's son, what things I have wrought in Egypt, and my signs which I have done among them; that ye may know how that I am the LORD.

And Moses and Aaron came in unto Pharaoh, and said unto him, Thus saith the LORD God of the Hebrews, How long wilt thou refuse to humble thyself before me? let my people go, that they may serve me. Else, if thou refuse to let my people go, behold, to morrow will I bring the locusts into thy coast: and they shall cover the face of the earth, that one cannot be able to see the earth: and they shall eat the residue of that which is escaped, which remaineth unto you from the hail, and shall eat every tree which groweth for you out of the field: and they shall fill thy houses, and the houses of all thy servants, and the houses of all the Egyptians; which neither thy fathers, nor thy fathers' fathers have seen, since the day that they were upon the earth unto this day. And he turned himself, and went out from Pharaoh.

And Pharaoh's servants said unto him, How long shall this man be a snare unto us? let the men go, that they may serve the LORD their God: knowest thou not yet that Egypt is destroyed? And Moses and Aaron were brought again unto Pharaoh: and he said unto them, Go, serve the LORD your God: but who are they that shall go? And Moses said, We will go with our young and with our old, with our sons and with our daughters, with our flocks and with our herds will we go; for we must hold a feast unto the LORD. And he said unto them, Let the LORD be so with you, as I will let you go, and your little ones: look to it; for evil is before you. Not so: go now ye that are men, and serve the LORD; for that ye did desire. And they were driven out from Pharaoh's presence.

And the LORD said unto Moses, Stretch out thine hand over the land of Egypt for the locusts, that they may come up upon the land of Egypt, and eat every herb of the land, even all that the hail hath left. And Moses stretched forth his rod over the land of Egypt, and the Lord brought an east wind upon the land all that day, and all that night; and when it was morning, the east wind brought the locusts. And the locusts went up over all the land of Egypt, and rested in all the coasts of Egypt: very grievous were they; before them there were no such locusts as they, neither after them shall be such. For they covered the face of the whole earth, so that the land was darkened; and they did eat every herb of the land, and all the fruit of the trees which the hail had left: and there remained not any green thing in the trees, or in the herbs of the field, through all the land of Egypt.

Then Pharaoh called for Moses and Aaron in haste; and he said, I have sinned against the Lord your God, and against you. Now therefore forgive, I pray thee, my sin only this once, and intreat the Lord your God, that he may take away from me this death only. And he went out from Pharaoh, and intreated the Lord. And the Lord turned a mighty strong west wind, which took away the locusts, and cast them into the Red Sea; there remained not one locust in all the coasts of Egypt. But the Lord hardened Pharaoh's heart, so that he would not let the children of Israel go.

And the Lord said unto Moses, Stretch out thine hand toward heaven, that there may be darkness over the land of Egypt, even darkness which may be felt. And Moses stretched forth his hand toward heaven; and there was a thick darkness in all the land of Egypt three days: they saw not one another, neither rose any from his place for three days: but all the children of Israel had light in their dwellings. And Pharaoh called unto Moses, and said, Go ye, serve the Lord; only let your flocks and your herds be stayed: let your little ones also go with you. And Moses said, Thou must give us also sacrifices and burnt offerings, that we may sacrifice unto the Lord our God. Our cattle also shall go with us; there shall not an hoof be left behind; for thereof must we take to serve the Lord our God; and we know not with what we must serve the Lord, until we come thither. . . .

And the Lord said unto Moses, Yet will I bring one plague more upon Pharaoh, and upon Egypt; afterwards he will let **11**:1 you go hence: when he shall let you go, he shall surely thrust you out hence altogether. Speak now in the ears of the people, and let every man borrow of his neighbour, and every woman of her neighbour, jewels of silver, and jewels of gold. And the Lord gave the people favour in the sight of the Egyptians. Moreover the man Moses was very great in the land of Egypt, in the sight of Pharaoh's servants, and in the sight of the people.

And Moses said, Thus saith the Lord, About midnight will I go out into the midst of Egypt: and all the firstborn in the land of Egypt shall die, from the firstborn of Pharaoh that :5 sitteth upon his throne, even unto the firstborn of the maidservant that is behind the mill; and all the firstborn of beasts. And there shall be a great cry throughout all the land of Egypt, such as there was none like it, nor shall be like it any more. But against any of the children of Israel shall not a dog move his tongue, against man or beast: that ye may know how that the Lord doth put a difference between the Egyptians and Israel. And all these thy servants shall come down unto me, and bow down themselves unto me, saying, Get thee out, and all the people that follow thee: and after that I will go out. And he went out from Pharaoh in a great anger. . . .

Then Moses called for all the elders of Israel, and said unto **12**:21 them, Draw out and take you a lamb according to your families, and kill the passover. And ye shall take a bunch of hyssop, and dip it in the blood that is in the bason, and strike the lintel and the two side posts with the blood that is in the bason; and none of you shall go out at the door of his house until the morning. For the Lord will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side posts, the Lord will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you. And ye shall observe this thing for an ordinance to thee and to thy sons for ever. And it shall come to pass, when ye be come to the land which the Lord will give you,

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according as he hath promised, that ye shall keep this service. And it shall come to pass, when your children shall say unto you, What mean ye by this service? that ye shall say, It is the sacrifice of the Lord's passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. . . .

And it came to pass, that at midnight the Lord smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that was in the dungeon; and all the firstborn of cattle. And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt; for there was not a house where there was not one dead.

And he called for Moses and Aaron by night, and said, Rise up, and get you forth from among my people, both ye and the children of Israel; and go, serve the Lord, as ye have said. Also take your flocks and your herds, as ye have said, and be gone; and bless me also. And the Egyptians were urgent upon the people, that they might send them out of the land in haste; for they said, We be all dead men. And the people took their dough before it was leavened, their kneadingtroughs being bound up in their clothes upon their shoulders. And the children of Israel did according to the word of Moses; and they borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment: and the Lord gave the people favour in the sight of the Egyptians, so that they lent unto them such things as they required. And they spoiled the Egyptians. . . .

THE PASSAGE OF THE RED SEA

Exodus

13:17 And it came to pass, when Pharaoh had let the people go,
that God led them not through the way of the land of the
Philistines, although that was near; for God said, Lest per-
adventure the people repent when they see war, and they
:18 return to Egypt: but God led the people about, through the
way of the wilderness of the Red sea: and the children of

Israel went up harnessed out of the land of Egypt. . . . And the Lord went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night: he took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people. . . .

And it was told the king of Egypt that the people fled: and 14:5 the heart of Pharaoh and of his servants was turned against the people, and they said, Why have we done this, that we have let Israel go from serving us? And he made ready his chariot, and took his people with him: and he took six hundred chosen chariots, and all the chariots of Egypt, and captains over every one of them. . . .

And when Pharaoh drew nigh, the children of Israel lifted up their eyes, and, behold, the Egyptians marched after them; and they were sore afraid: and the children of Israel cried out unto the Lord. And they said unto Moses, Because there were no graves in Egypt, hast thou taken us away to die in the wilderness? wherefore hast thou dealt thus with us, to carry us forth out of Egypt? Is not this the word that we did tell thee in Egypt, saying, Let us alone, that we may serve the Egyptians? For it had been better for us to serve the Egyptians, than that we should die in the wilderness. And
Moses said unto the people, Fear ye not, stand still, and see :13
the salvation of the Lord, which he will shew to you to day: for the Egyptians whom ye have seen to day, ye shall see them again no more for ever. The Lord shall fight for you, and ye shall hold your peace. . . .

And the pillar of the cloud went from before their face,
and stood behind them: and it came between the camp of the :20
Egyptians and the camp of Israel; and it was a cloud and darkness to them, but it gave light by night to these: so that the one came not near the other all the night. . . . And the Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided. . . .

And it came to pass, that in the morning watch the Lord looked unto the host of the Egyptians through the

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pillar of fire and of the cloud, and troubled the host of the
14:25 Egyptians, and took off their chariot wheels, that they drave them heavily: so that the Egyptians said, Let us flee from the face of Israel; for the Lord fighteth for them against the Egyptians.

:27 And the sea returned to his strength when the morning appeared; and the Egyptians fled against it; and the Lord overthrew the Egyptians in the midst of the sea. And the waters returned, and covered the chariots, and the horsemen, and all the host of Pharaoh that came into the sea after them; there remained not so much as one of them. . . .

:30 Thus the Lord saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea shore. . . .

15:20 And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her, with timbrels, and with dances. And Miriam answered them,

:21 Sing ye to the Lord
For he hath triumphed gloriously:
The horse and his rider
Hath he thrown into the sea.

THE GOLDEN CALF

Exodus

32:1 And when the people saw that Moses delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, Up, make us gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him. And Aaron said unto them, Break off the golden earrings, which are in the ears of your wives, of your sons, and of your daughters, and bring them unto me. And all the people brake off the golden earrings which were in their ears, and brought them unto Aaron. And he received tham at their hand, and fashioned it with a graving tool, after he had made it a molten calf: and they said, These be thy gods, O Israel, which brought thee up out of the land of

Egypt. And when Aaron saw it, he built an altar before it; and Aaron made proclamation, and said, To morrow is a feast to the Lord. And they rose up early on the morrow, and offered burnt offerings, and brought peace offerings; and the people sat down to eat and to drink, and rose up to play.

And the Lord said unto Moses, Go, get thee down; for thy people, which thou broughtest out of the land of Egypt, have corrupted themselves: they have turned aside quickly out of the way which I commanded them: they have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said, These be thy gods, O Israel, which have brought thee up out of the land of Egypt. And the Lord said unto Moses, I have seen this people, and, behold, it is a stiffnecked people: now therefore let me alone, that my wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation.

And Moses besought the Lord his God, and said, Lord why doth thy wrath wax hot against thy people, which thou hast brought forth out of the land of Egypt with great power, and with a mighty hand? Wherefore should the Egyptians speak, and say, For mischief did he bring them out, to slay them in the mountains, and to consume them from the face of the earth? Turn from thy fierce wrath, and repent of this evil against thy people. Remember Abraham, Isaac, and Israel, thy servants, to whom thou swarest by thine own self, and saidst unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit it for ever. And the 32:14
Lord repented of the evil which he thought to do unto his people.

And Moses turned, and went down from the mount, and the two tables of the testimony were in his hand: the tables were written on both their sides; on the one side and on the other were they written. And the tables were the work of God, and the writing was the writing of God, graven upon the tables.

And when Joshua heard the noise of the people as they shouted, he said unto Moses, There is a noise of war in the

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camp. And he said, It is not the voice of them that shout for mastery, neither is it the voice of them that cry for being overcome: but the noise of them that sing do I hear. And it came to pass, as soon as he came nigh unto the camp, that he saw the calf, and the dancing: and Moses' anger waxed hot, and
32:19 he cast the tables out of his hands, and brake them beneath the mount. And he took the calf which they had made, and
20 burnt it in the fire, and ground it to powder, and strawed it upon the water, and made the children of Israel drink of it.

BALAAM AND BALAK

Numbers

22:2 And Balak the son of Zippor saw all that Israel had done to the Amorites. And Moab was sore afraid of the people, because they were many: and Moab was distressed because of the children of Israel. And Moab said unto the elders of Midian, Now shall this company lick up all that are round about us, as the ox licketh up the grass of the field. And Balak the son of Zippor was king of the Moabites at that time. He sent messengers therefore unto Balaam the son of
:5 Beor to Pethor, which is by the river of the land of the children of his people, to call him, saying Behold, there is a people come out from Egypt: behold, they cover the face of the earth, and they abide over against me: come now therefore, I pray thee, curse me this people; for they are too mighty for me: peradventure I shall prevail, that we may smite them, and that I may drive them out of the land: for I wot that he whom thou blessest is blessed, and he whom thou cursest is cursed.

And the elders of Moab and the elders of Midian departed
:7 with the rewards of divination in their hand; and they came unto Balaam, and spake unto him the words of Balak. And he said unto them, Lodge here this night, and I will bring you word again, as the Lord shall speak unto me: and the princes of Moab abode with Balaam.

And God came unto Balaam, and said, What men are these with thee?

And Balaam said unto God, Balak the son of Zippor, king of Moab, hath sent unto me, saying, Behold, there is a people come out of Egypt, which covereth the face of the earth: come now, curse me them; peradventure I shall be able to overcome them, and drive them out.

And God said unto Balaam, Thou shalt not go with them; thou shalt not curse the people: for they are blessed.

And Balaam rose up in the morning, and said unto the princes of Balak, Get you into your land: for the LORD refuseth to give me leave to go with you. And the princes of Moab rose up, and they went unto Balak, and said, Balaam refuseth to come with us.

And Balak sent yet again princes, more, and more honourable than they. And they came to Balaam, and said to him, Thus saith Balak the son of Zippor, Let nothing, I pray thee, hinder thee from coming unto me: for I will promote thee unto very great honour, and I will do whatsoever thou sayest unto me: come therefore, I pray thee, curse me this people.

And Balaam answered and said unto the servants of Balak, If Balak would give me his house full of silver and gold, I cannot go beyond the word of the LORD my God, to do less or more. Now therefore, I pray you, tarry ye also here this night, that I may know what the LORD will say unto me more.

And God came unto Balaam at night, and said unto him, If the men come to call thee, rise up, and go with them; but yet the word which I shall say unto thee, that shalt thou do.

And Balaam rose up in the morning, and saddled his ass, and went with the princes of Moab.

And God's anger was kindled because he went: and the angel of the LORD stood in the way for an adversary against him. Now he was riding upon his ass, and his two servants were with him. And the ass saw the angel of the LORD standing in the way, and his sword drawn in his hand: and the ass turned aside out of the way, and went into the field: and Balaam smote the ass, to turn her into the way. But the angel of the LORD stood in a path of the vineyards, a wall being on this side, and a wall on that side. And when the ass saw the angel of the LORD, she thrust herself unto the wall, and **22**:22

crushed Balaam's foot against the wall: and he smote her again. And the angel of the LORD went further, and stood in a narrow place, where was no way to turn either to the right hand or to the left. And when the ass saw the angel of the LORD, she fell down under Balaam: and Balaam's anger was kindled, and he smote the ass with a staff.

And the LORD opened the mouth of the ass, and she said unto Balaam, What have I done unto thee, that thou hast smitten me these three times? And Balaam said unto the ass, Because thou hast mocked me: I would there were a sword in mine hand, for now would I kill thee. And the ass said unto Balaam, Am not I thine ass, upon which thou hast ridden ever since I was thine unto this day? was I ever wont to do so unto thee? And he said, Nay.

Then the LORD opened the eyes of Balaam, and he saw the angel of the LORD standing in the way, and his sword drawn in his hand: and he bowed down his head, and fell flat on his face. And the angel of the LORD said unto him, Wherefore hast thou smitten thine ass these three times? behold, I went out to withstand thee, because thy way is perverse before me: and the ass saw me, and turned from me these three times: unless she had turned from me, surely now also I had slain thee, and saved her alive.

And Balaam said unto the angel of the LORD, I have sinned; for I knew not that thou stoodest in the way against me: now therefore, if it displease thee, I will get me back again.

And the angel of the LORD said unto Balaam, Go with the men: but only the word that I shall speak unto thee, that thou shalt speak. So Balaam went with the princes of Balak.

And when Balak heard that Balaam was come, he went out to meet him unto a city of Moab, which is in the border of Arnon, which is in the utmost coast. And Balak said unto Balaam, Did I not earnestly send unto thee to call thee? wherefore camest thou not unto me? am I not able indeed to promote thee to honour?

And Balaam said unto Balak, Lo, I am come unto thee: have I now any power at all to say any thing? the word that God putteth in my mouth, that shall I speak. And Balaam went with Balak, and they came unto Kirjath-huzoth. And Balak offered oxen and sheep, and sent to Balaam, and to the princes that were with him.

And it came to pass on the morrow, that Balak took
Balaam, and brought him up into the high places of Baal, **22**:41
that thence he might see the utmost part of the people.

And Balaam said unto Balak, Build me here seven altars,
and prepare me here seven oxen and seven rams. And Balak **23**:1
did as Balaam had spoken; and Balak and Balaam offered on every altar a bullock and a ram. And Balaam said unto Balak, Stand by thy burnt offering, and I will go: peradventure the LORD will come to meet me: and whatsoever he sheweth me I will tell thee. And he went to an high place.

And God met Balaam: and he said unto him, I have prepared seven altars, and I have offered upon every altar a bullock and a ram. And the LORD put a word in Balaam's mouth, and said, Return unto Balak, and thus thou shalt speak. And he returned unto him, and, lo, he stood by his burnt sacrifice, he, and all the princes of Moab.

And he took up his parable, and said, :7

Balak the king of Moab
Hath brought me from Aram,
Out of the mountains of the east,
Saying, Come, curse me Jacob,
And come, defy Israel.
How shall I curse,
Whom God hath not cursed?
Or how shall I defy,
Whom the LORD hath not defied? :8
For from the top of the rocks I see him,
And from the hills I behold him:
Lo, the people shall dwell alone,
And shall not be reckoned
Among the nations.
Who can count the dust of Jacob,
And the number of the fourth part of Israel?
Let me die the death of the righteous,
And let my last end be like his!

And Balak said unto Balaam, What hast thou done unto me? I took thee to curse mine enemies, and, behold, thou hast blessed them altogether.

And he answered and said, Must I not take heed to speak that which the LORD hath put in my mouth?

And Balak said unto him, Come, I pray thee, with me unto another place, from whence thou mayest see them: thou shalt see but the utmost part of them, and shalt not see them all:
23:14 and curse me them from thence. And he brought him into the field of Zophim, to the top of Pisgah, and built seven altars, and offered a bullock and a ram on every altar.

And he said unto Balak, Stand here by thy burnt offering, while I meet the LORD yonder.

And the LORD met Balaam, and put a word in his mouth, and said, Go again unto Balak, and say thus. And when he came to him, behold, he stood by his burnt offering, and the princes of Moab with him. And Balak said unto him, What hath the LORD spoken?

And he took up his parable, and said,

Rise up, Balak, and hear;
Hearken unto me, thou son of Zippor:
God is not a man, that he should lie;
Neither the son of man,
That he should repent:
Hath he said, and shall he not do it?
Or hath he spoken,
And shall he not make it good?
Behold, I have received commandment to bless:
And he hath blessed;
And I cannot reverse it.
He hath not beheld iniquity in Jacob,
Neither hath he seen perverseness
In Israel:
The LORD his God is with him,
And the shout of a king is among them.
God brought them out of Egypt;
He hath as it were the strength
:22 Of an unicorn.

Surely there is no enchantment
Against Jacob,
Neither is there any divination
Against Israel:
According to this time it shall be said
Of Jacob and of Israel,
What hath God wrought!
Behold, the people shall rise up
As a great lion,
And lift up himself as a young lion:
He shall not lie down
Until he eat of the prey,
And drink the blood of the slain.

And Balak said unto Balaam, Neither curse them at all, nor bless them at all.

But Balaam answered and said unto Balak, Told not I thee, saying, All that the LORD speaketh, that I must do?

And Balak said unto Balaam, Come, I pray thee, I will bring thee unto another place; peradventure it will please God that thou mayest curse me them from thence. And Balak **23**:28 brought Balaam unto the top of Peor, that looketh toward Jeshimon. And Balaam said unto Balak, Build me here seven altars, and prepare me here seven bullocks and seven rams. And Balak did as Balaam had said, and offered a bullock and a ram on every altar.

And when Balaam saw that it pleased the LORD to bless **24**:1 Israel, he went not, as at other times, to seek for enchantments, but he set his face toward the wilderness. And Balaam lifted up his eyes, and he saw Israel abiding in his tents according to their tribes; and the spirit of God came upon him. And he took up his parable, and said,

Balaam the son of Beor hath said,
And the man whose eyes are open hath said:
He hath said,
Which heard the words of God,
Which saw the vision of the Almighty, :4
Falling into a trance,

NUMBERS

24:5 But having his eyes open:
How goodly are thy tents, O Jacob,
And thy tabernacles, O Israel!
As the valleys are they spread forth,
:6 As gardens by the river's side,
As the trees of lign aloes
Which the LORD hath planted,
And as cedar trees beside the waters.
He shall pour the water out of his buckets,
And his seed shall be in many waters,
:7 And his king shall be higher than Agag,
And his kingdom shall be exalted.
God brought him forth out of Egypt;
He hath as it were the strength
Of an unicorn:
He shall eat up the nations his enemies,
And shall break their bones,
And pierce them through with his arrows.
:8 He couched, he lay down as a lion,
And as a great lion:
Who shall stir him up?
Blessed is he that blesseth thee,
And cursed is he that curseth thee.

:10 And Balak's anger was kindled against Balaam, and he smote his hands together: and Balak said unto Balaam, I called thee to curse mine enemies, and, behold, thou hast altogether blessed them these three times. Therefore now flee thou to thy place: I thought to promote thee unto great honour; but, lo, the LORD hath kept thee back from honour.

And Balaam said unto Balak, Spake I not also to thy messengers which thou sentest unto me, saying, If Balak would give me his house full of silver and gold, I cannot go beyond the commandment of the LORD, to do either good or bad of mine own mind; but what the LORD saith, that will I
:14 speak? And now, behold, I go unto my people: come therefore, and I will advertise thee what this people shall do to thy people in the latter days.

NUMBERS

And he took up his parable, and said,
Balaam the son of Beor hath said,
And the man whose eyes are open hath said:
He hath said,
Which heard the words of God,
And knew the knowledge of the most High,
Which saw the vision of the Almighty,
Falling into a trance,
But having his eyes open:
I shall see him, but not now: **24**:17
I shall behold him, but not nigh:
There shall come a Star out of Jacob,
And a Sceptre shall rise out of Israel,
And shall smite the corners of Moab,
And destroy all the children of Sheth.
And Edom shall be a possession,
Seir also shall be a possession for his enemies;
And Israel shall do valiantly.
Out of Jacob shall come
He that shall have dominion,
And shall destroy him that remaineth of the city.

THE DEATH OF MOSES

DEUTERONOMY

And the LORD said unto Moses, Behold, thy days approach **31**:14
that thou must die.

And Moses went up from the plains of Moab unto the
mountain of Nebo, to the top of Pisgah. . . . And the **34**:1
LORD shewed him all the land of Gilead, unto Dan, and all
Naphtali, and the land of Ephraim, and Manasseh, and all :2
the land of Judah, unto the utmost sea, and the south, and
the plain of the valley of Jericho, the city of palm trees, unto
Zoar. And the LORD said unto him, This is the land which I
sware unto Abraham, unto Isaac, and unto Jacob, saying, I
will give it unto thy seed: I have caused thee to see it with
thine eyes, but thou shalt not go over thither.

Deuteronomy

So Moses the servant of the Lord died there in the land of Moab. . . . And he buried him in a valley in the land of Moab, over against Beth-peor: but no man knoweth of his sepulchre unto this day. . . .

And there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face, in all the signs and the wonders, which the Lord sent him to do in the land of Egypt to Pharaoh, and to all his servants, and to all his land, and in all that mighty hand, and in all the great terror which Moses shewed in the sight of all Israel.

RAHAB AND THE SPIES

Joshua

2:1 And Joshua the son of Nun sent out of Shittim two men to spy secretly, saying, Go view the land, even Jericho. And they went, and came into an harlot's house, named Rahab, and lodged there.

And it was told the king of Jericho, saying, Behold, there came men in hither to night of the children of Israel to search out the country. And the king of Jericho sent unto Rahab, saying, Bring forth the men that are come to thee, which are entered into thine house: for they be come to search out all the country.

:4 And the woman took the two men, and hid them, and said thus, There came men unto me, but I wist not whence they were: and it came to pass about the time of shutting of the gate, when it was dark, that the men went out: whither the men went I wot not: pursue after them quickly; for ye shall overtake them. But she had brought them up to the roof of the house, and hid them with the stalks of flax, which she had laid in order upon the roof. And the men pursued after them the way to Jordan unto the fords: and as soon as they which pursued after them were gone out, they shut the gate.

And before they were laid down, she came up unto them upon the roof; and she said unto the men, I know that the Lord hath given you the land, and that your terror is fallen upon us, and that all the inhabitants of the land faint because of you. For we have heard how the LORD dried up the water of the Red sea for you, when ye came out of Egypt; and what ye did unto the two kings of the Amorites, that were on the other side Jordan, Sihon and Og, whom ye utterly destroyed. And as soon as we had heard these things, our hearts did melt, neither did there remain any more courage in any man, because of you: for the LORD your God, he is God in heaven above, and in earth beneath. Now therefore, I pray you, swear unto me by the LORD, since I have shewed you kindness, that ye will also shew kindness unto my father's house, and give me a true token: and that ye will save alive my father, and my mother, and my brethren, and my sisters, and all that they have, and deliver our lives from death.

And the men answered her, Our life for yours, if ye utter not this our business. And it shall be, when the LORD hath given us the land, that we will deal kindly and truly with thee.

Then she let them down by a cord through the window: for her house was upon the town wall, and she dwelt upon the wall. And she said unto them, Get you to the mountain, lest the pursuers meet you; and hide yourselves there three days, until the pursuers be returned: and afterward may ye go your way.

And the men said unto her, We will be blameless of this thine oath which thou hast made us swear. Behold, when we come into the land, thou shalt bind this line of scarlet thread in the window which thou didst let us down by: and thou shalt bring thy father, and thy mother, and thy brethren, and all thy father's household, home unto thee. And it shall be, that whosoever shall go out of the doors of thy house into the street, his blood shall be upon his head, and we will be guiltless: and whosoever shall be with thee in the house, his blood shall be on our head, if any hand be upon him. And if thou utter this our business, then we will be quit of thine oath which thou hast made us to swear. And she said, According unto your words, so be it. And she sent them away, and they departed: and she bound the scarlet line in the window.

And they went, and came unto the mountain, and abode

JOSHUA

there three days, until the pursuers were returned: and the pursuers sought them throughout all the way, but found them not.

So the two men returned, and descended from the mountain, and passed over, and came to Joshua the son of Nun, and told him all things that befell them: and they said unto Joshua, Truly the LORD hath delivered into our hands all the land; for even all the inhabitants of the country do faint because of us.

THE FALL OF JERICHO

JOSHUA

6:12 And Joshua rose early in the morning, and the priests took up the ark of the LORD. And seven priests bearing seven trumpets of rams' horns before the ark of the LORD went on continually, and blew with the trumpets: and the armed men went before them; but the rereward came after the ark of the LORD, the priests going on, and blowing with the trumpets. And the second day they compassed the city once, and rereturned into the camp: so they did six days.

And it came to pass on the seventh day, that they rose early about the dawning of the day, and compassed the city after the same manner seven times: only on that day they compassed the city seven times.

And it came to pass at the seventh time, when the priests
blew with the trumpets, Joshua said unto the people, Shout;
:17 for the LORD hath given you the city. And the city shall be
accursed, even it, and all that are therein, to the LORD: only
Rahab the harlot shall live, she and all that are with her in
the house, because she hid the messengers that we sent. And
:18 ye, in any wise keep yourselves from the accursed thing, lest
ye make yourselves accursed, when ye take of the accursed
thing, and make the camp of Israel a curse, and trouble it.
But all the silver, and gold, and vessels of brass and iron, are
consecrated unto the LORD: they shall come into the treasury
of the LORD.

So the people shouted when the priests blew with the

Joshua

trumpets: and it came to pass, when the people heard the sound of the trumpet, and the people shouted with a great shout, that the wall fell down flat, so that the people went up into the city, every man straight before him, and they took the city. And they utterly destroyed all that was in the city, both man and woman, young and old, and ox, and sheep, and ass, with the edge of the sword.

But Joshua had said unto the two men that had spied out the country, Go into the harlot's house, and bring out thence the woman, and all that she hath, as ye sware unto her. And the young men that were spies went in, and brought out Rahab, and her father, and her mother, and her brethren, and all that she had; and they brought out all her kindred, and left them without the camp of Israel.

And they burnt the city with fire, and all that was therein: only the silver, and the gold, and the vessels of brass and of iron, they put into the treasury of the house of the Lord.

And Joshua saved Rahab the harlot alive, and her father's household, and all that she had; and she dwelleth in Israel even unto this day; because she hid the messengers, which Joshua sent to spy out Jericho. . . .

WHEN THE SUN AND MOON STOOD STILL

Joshua

And the men of Gibeon sent unto Joshua to the camp to **10**:6 Gilgal, saying, Slack not thy hand from thy servants; come up to us quickly, and save us, and help us: for all the kings of the Amorites that dwell in the mountains are gathered together against us. So Joshua ascended from Gilgal, he, and all the people of war with him, and all the mighty men of valour.

And the Lord said unto Joshua, Fear them not: for I have delivered them into thine hand; there shall not a man of them stand before thee. Joshua therefore came unto them suddenly, and went up from Gilgal all night. And the Lord discomfited them before Israel, and slew them with a great slaughter at Gibeon, and chased them along the way that goeth up to

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Beth-horon, and smote them to Azekah, and unto Makkedah.

10:11 And it came to pass, as they fled from before Israel, and were in the going down to Beth-horon, that the LORD cast down great stones from heaven upon them unto Azekah, and they died: they were more which died with hailstones than they whom the children of Israel slew with the sword.

Then spake Joshua to the LORD in the day when the LORD delivered up the Amorites before the children of Israel, and he said in the sight of Israel,

:12 Sun, stand thou still upon Gibeon;
And thou, Moon, in the valley of Ajalon.
And the sun stood still,
And the moon stayed,
Until the people had avenged themselves upon their enemies.

:13 Is not this written in the book of Jasher?

THE SONG OF DEBORAH

JUDGES

4:9 And Deborah arose, and went with Barak to Kedesh. And Barak called Zebulun and Naphtali to Kedesh; and he went up with ten thousand men at his feet: and Deborah went up with him.

Now Heber the Kenite, which was of the children of Hobab the father in law of Moses, had severed himself from the Kenites, and pitched his tent unto the plain of Zaanaim, which is by Kedesh.

And they shewed Sisera that Barak the son of Abinoam was gone up to mount Tabor. And Sisera gathered together all his chariots, even nine hundred chariots of iron, and all the people that were with him, from Harosheth of the Gentiles unto the river of Kishon.

And Deborah said unto Barak, Up; for this is the day in which the LORD hath delivered Sisera into thine hand: is not the LORD gone out before thee? So Barak went down from mount Tabor, and ten thousand men after him. And the

LORD discomfited Sisera, and all his chariots, and all his host, with the edge of the sword before Barak; so that Sisera lighted down off his chariot, and fled away on his feet. But Barak pursued after the chariots, and after the host, unto Harosheth of the Gentiles: and all the host of Sisera fell upon the edge of the sword; and there was not a man left.

Howbeit Sisera fled away on his feet to the tent of Jael the **4**:17
wife of Heber the Kenite: for there was peace between Jabin
the king of Hazor and the house of Heber the Kenite. And
Jael went out to meet Sisera, and said unto him, Turn in, my
lord, turn in to me; fear not. And when he had turned in unto :18
her into the tent, she covered him with a mantle. And he said
unto her, Give me, I pray thee, a little water to drink; for I
am thirsty. And she opened a bottle of milk, and gave him
drink, and covered him. Again he said unto her, Stand in the
door of the tent, and it shall be, when any man doth come
and inquire of thee, and say, Is there any man here? that thou
shalt say, No. Then Jael Heber's wife took a nail of the tent, :21
and took an hammer in her hand, and went softly unto him,
and smote the nail into his temples, and fastened it into the
ground: for he was fast asleep and weary. So he died.

And, behold, as Barak pursued Sisera, Jael came out to meet him, and said unto him, Come, and I will shew thee the man whom thou seekest. And when he came into her tent, behold, Sisera lay dead, and the nail was in his temples.

So God subdued on that day Jabin the king of Canaan before the children of Israel. And the hand of the children of Israel prospered, and prevailed against Jabin the king of Canaan, until they had destroyed Jabin king of Canaan.

Then sang Deborah and Barak the son of Abinoam on that **5**:1
day, saying,

Praise ye the LORD
For the avenging of Israel,
When the people willingly offered themselves
Hear, O ye kings;
Give ear, O ye princes;
I, even I, will sing unto the LORD;
I will sing praise to the LORD God of Israel.

Lord, when thou wentest out of Seir,
When thou marchedst out of the field of Edom.
The earth trembled,
And the heavens dropped,
The clouds also dropped water.
The mountains melted
From before the Lord,
Even that Sinai
From before the Lord God of Israel.
In the days of Shamgar the son of Anath,
In the days of Jael,
The highways were unoccupied,
And the travellers walked through byways.
The inhabitants of the villages ceased,
They ceased in Israel,
Until that I Deborah arose,
That I arose a mother in Israel.
They chose new gods;
Then was war in the gates:
Was there a shield or spear seen
Among forty thousand in Israel?
My heart is toward the governors of Israel,
That offered themselves willingly
Among the people.
Bless ye the Lord.
5:10 Speak, ye that ride on white asses,
Ye that sit in judgment,
And walk by the way.
They that are delivered from the noise of archers
In the places of drawing water,
There shall they rehearse
The righteous acts of the Lord,
Even the righteous acts toward the inhabitants
Of his villages in Israel:
Then shall the people of the Lord
Go down to the gates.
Awake, awake, Deborah:
Awake, awake, utter a song:

Arise, Barak,
And lead thy captivity captive, 5:12
Thou son of Abinoam.
Then he made him that remaineth
Have dominion over the nobles
Among the people:
The LORD made me have dominion
Over the mighty.
Out of Ephraim was there a root of them
Against Amalek;
After thee, Benjamin, among thy people;
Out of Machir came down governors,
And out of Zebulun they that handle
The pen of the writer.
And the princes of Issachar
Were with Deborah;
Even Issachar, and also Barak:
He was sent on foot into the valley.
For the divisions of Reuben
There were great thoughts of heart.
Why abodest thou among the sheepfolds,
To hear the bleatings of the flocks?
For the divisions of Reuben
There were great searchings of heart.
Gilead abode beyond Jordan:
And why did Dan remain in ships?
Asher continued on the sea shore,
And abode in his breaches. :17
Zebulun and Naphtali were a people
That jeoparded their lives unto the death
In the high places of the field.
The kings came and fought,
Then fought the kings of Canaan
In Taanach by the waters of Megiddo;
They took no gain of money. :19
They fought from heaven;
The stars in their courses fought
Against Sisera.

JUDGES

The river of Kishon swept them away,
That ancient river, the river Kishon.
O my soul, thou hast trodden down strength.
5:22 Then were the horsehoofs broken
By the means of the pransings,
The pransings of their mighty ones.
Curse ye Meroz, said the angel of the LORD,
Curse ye bitterly the inhabitants thereof;
Because they came not
To the help of the LORD,
To the help of the LORD against the mighty.
Blessed above women shall Jael
The wife of Heber the Kenite be,
Blessed shall she be
Above women in the tent.
:25 He asked water, and she gave him milk;
She brought forth butter in a lordly dish.
She put her hand to the nail,
And her right hand
To the workmen's hammer;
And with the hammer she smote Sisera,
She smote off his head,
When she had pierced
And stricken through his temples.
At her feet he bowed, he fell,
He lay down:
At her feet he bowed, he fell:
Where he bowed, there he fell down dead.
The mother of Sisera looked out at a window,
And cried through the lattice,
Why is his chariot so long in coming?
Why tarry the wheels of his chariots?
Her wise ladies answered her,
Yea, she returned answer to herself,
:30 Have they not sped?
Have they not divided the prey;
To every man a damsel or two;
To Sisera a prey of divers colours,

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A prey of divers colours of needlework,
Of divers colours of needlework
On both sides,
Meet for the necks of them
That take the spoil:
So let all thine enemies perish, O LORD:
But let them that love him be as the sun
When he goeth forth in his might.

GIDEON

JUDGES

And there came an angel of the LORD, and sat under an oak which was in Ophrah, that pertained unto Joash the Abiezrite: and his son Gideon threshed wheat by the winepress, to hide it from the Midianites. And the angel of the LORD appeared unto him, and said unto him, The LORD is with thee, thou mighty man of valour. **6:11**

And Gideon said unto him, Oh my Lord, if the LORD be with us, why then is all this befallen us? and where be all his miracles which our fathers told us of, saying, Did not the LORD bring us up from Egypt? but now the LORD hath forsaken us, and delivered us into the hands of the Midianites.

And the LORD looked upon him, and said, Go in this thy might, and thou shalt save Israel from the hand of the Midianites: have not I sent thee?

And he said unto him, Oh my Lord, wherewith shall I save Israel? behold, my family is poor in Manasseh, and I am the least in my father's house.

And the LORD said unto him, Surely I will be with thee, and thou shalt smite the Midianites as one man.

And Gideon said unto God, If thou wilt save Israel by mine hand, as thou hast said, behold, I will put a fleece of wool in the floor; and if the dew be on the fleece only, and it be dry upon all the earth beside, then shall I know that thou wilt save Israel by mine hand, as thou hast said. And it was so: for he rose up early on the morrow, and thrust the fleece together, and wringed the dew out of the fleece, a bowl full of water.

And Gideon said unto God, Let not thine anger be hot against me, and I will speak but this once: let me prove, I pray thee, but this once with the fleece; let it now be dry only upon the fleece, and upon all the ground let there be dew. And God did so that night: for it was dry upon the fleece only, and there was dew on all the ground.

7:1 Then Jerubbaal, who is Gideon, and all the people that were with him, rose up early, and pitched beside the well of Harod: so that the host of the Midianites were on the north side of them, by the hill of Moreh, in the valley.

And the LORD said unto Gideon, The people that are with thee are too many for me to give the Midianites into their hands, lest Israel vaunt themselves against me, saying, Mine own hand hath saved me. Now therefore go to, proclaim in the ears of the people, saying, Whosoever is fearful and afraid, let him return and depart early from mount Gilead. And there returned of the people twenty and two thousand; and there remained ten thousand.

And the LORD said unto Gideon, The people are yet too many: bring them down unto the water, and I will try them for thee there: and it shall be, that of whom I say unto thee, This shall go with thee, the same shall go with thee; and of whomsoever I say unto thee, This shall not go with thee, the same shall not go. So he brought down the people unto the water: and the LORD said unto Gideon, Every one that lappeth of the water with his tongue, as a dog lappeth, him shalt thou set by himself; likewise every one that boweth down upon his knees to drink. And the number of them that lapped, putting their hand to their mouth, were three hundred men: but all the rest of the people bowed down upon their knees to drink water. And the LORD said unto Gideon, By the three hundred men that lapped will I save you, and deliver the Midianites into thine hand: and let all the other people go every man unto his place.

So the people took victuals in their hand, and their trumpets: and he sent all the rest of Israel every man unto his tent, and retained those three hundred men: and the host of Midian was beneath him in the valley:

And it came to pass the same night, that the LORD said unto him, Arise, get thee down unto the host; for I have delivered it into thine hand. But if thou fear to go down, go thou with Phurah thy servant down to the host: and thou shalt hear what they say; and afterward shall thine hands be strengthened to go down unto the host. Then went he down with Phurah his servant unto the outside of the armed men 7:11
that were in the host.

And the Midianites and the Amalekites and all the children of the east lay along in the valley like grasshoppers for multitude; and their camels were without number, as the sand by the sea side for multitude. And when Gideon was come, behold, there was a man that told a dream unto his fellow, and
said, Behold, I dreamed a dream, and, lo, a cake of barley :13
bread tumbled into the host of Midian, and came unto a tent, and smote it that it fell, and overturned it, that the tent lay along.

And his fellow answered and said, This is nothing else save the sword of Gideon the son of Joash, a man of Israel: for into his hand hath God delivered Midian, and all the host.

And it was so, when Gideon heard the telling of the dream, and the interpretation thereof, that he worshipped, and returned into the host of Israel, and said, Arise; for the LORD hath delivered into your hand the host of Midian.

And he divided the three hundred men into three com- :16
panies, and he put a trumpet in every man's hand, with empty pitchers, and lamps within the pitchers. And he said unto them, Look on me, and do likewise: and, behold, when I come to the outside of the camp, it shall be that, as I do, so shall ye do. When I blow with a trumpet, I and all that are with me, then blow ye the trumpets also on every side of all the camp, and say, The sword of the LORD, and of Gideon.

So Gideon, and the hundred men that were with him, came unto the outside of the camp in the beginning of the middle watch; and they had but newly set the watch: and they blew the trumpets, and brake the pitchers that were in their hands.

Judges

And the three companies blew the trumpets, and brake the pitchers, and held the lamps in their left hands, and the trumpets in their right hands to blow withal: and they cried, The sword of the Lord, and of Gideon. And they stood every man in his place round about the camp: and all the host ran, and cried, and fled. And the three hundred blew the trumpets, and the Lord set every man's sword against his fellow, even throughout all the host: and the host fled to Beth-shittah in Zererath, and to the border of Abel-meholah, unto Tabbath. And the men of Israel gathered themselves together out of Naphtali, and out of Asher, and out of all Manasseh, and pursued after the Midianites.

WHEN A BRAMBLE IS KING OF THE TREES

Judges

9:4 . . . Abimelech hired vain and light persons, which followed him. And he went unto his father's house at Ophrah, and slew his brethren the sons of Jerubbaal, being threescore and ten persons, upon one stone: notwithstanding yet Jotham the youngest son of Jerubbaal was left; for he hid himself.

:6 And all the men of Shechem gathered together, and all the house of Millo, and went, and made Abimelech king, by the plain of the pillar that was in Shechem.

And when they told it to Jotham, he went and stood in the top of mount Gerizim, and lifted up his voice, and cried, and said unto them, Hearken unto me, ye men of Shechem, that God may hearken unto you. The trees went forth on a time to anoint a king over them; and they said unto the olive tree, Reign thou over us. But the olive tree said unto them, Should I leave my fatness, wherewith by me they honour God and man, and go to be promoted over the trees? And the trees said to the fig tree, Come thou, and reign over us. But the fig tree said unto them, Should I forsake my sweetness, and my good fruit, and go to be promoted over the trees? Then said the trees unto the vine, Come thou, and reign over us. And the vine said unto them, Should I leave my wine, which cheereth God and man, and go to be promoted over the trees? Then said all the trees unto the bramble, Come thou, and reign over us. And the bramble said unto the trees, If in truth ye anoint me king over you, then come and put your trust in my shadow: and if not, let fire come out of the bramble, and devour the cedars of Lebanon.

Now therefore, if ye have done truly and sincerely, in that ye have made Abimelech king, and if ye have dealt well with Jerubbaal and his house, and have done unto him according to the deserving of his hands; (for my father fought for you, and adventured his life far, and delivered you out of the hand of Midian: and ye are risen up against my father's house this day, and have slain his sons, threescore and ten persons, upon one stone, and have made Abimelech, the son of his maidservant, king over the men of Shechem, because he is your brother); if ye then have dealt truly and sincerely with Jerubbaal and with his house this day, then rejoice ye in Abimelech, and let him also rejoice in you: but if not, let fire come out from Abimelech, and devour the men of Shechem, and the house of Millo; and let fire come out from the men of Shechem, and from the house of Millo, and devour Abimelech.

And Jotham ran away, and fled, and went to Beer, and dwelt there, for fear of Abimelech his brother.

When Abimelech had reigned three years over Israel, then God sent an evil spirit between Abimelech and the men of Shechem; and the men of Shechem dealt treacherously with Abimelech: that the cruelty done to the threescore and ten sons of Jerubbaal might come, and their blood be laid upon Abimelech their brother, which slew them; and upon the men of Shechem, which aided him in the killing of his brethren. . . .

Then went Abimelech to Thebez, and encamped against Thebez, and took it. But there was a strong tower within the city, and thither fled all the men and women, and all they of the city, and shut it to them, and gat them up to the top of the tower. And Abimelech came unto the tower, and fought against it, and went hard unto the door of the tower to burn 9:50

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it with fire. And a certain woman cast a piece of a millstone upon Abimelech's head, and all to brake his skull. Then he called hastily unto the young man his armourbearer, and said unto him, Draw thy sword, and slay me, that men say not of me, A woman slew him. And his young man thrust him through, and he died. And when the men of Israel saw that Abimelech was dead, they departed every man unto his place.

Thus God rendered the wickedness of Abimelech, which he did unto his father, in slaying his seventy brethren: and all the evil of the men of Shechem did God render upon their heads: and upon them came the curse of Jotham the son of Jerubbaal.

JEPHTHAH'S DAUGHTER

JUDGES

11:30 And Jephthah vowed a vow unto the LORD, and said, If
thou shalt without fail deliver the children of Ammon into
:31 mine hands, then it shall be, that whatsoever cometh forth of
the doors of my house to meet me, when I return in peace from the children of Ammon, shall surely be the LORD's, and I will offer it up for a burnt offering.

So Jephthah passed over unto the children of Ammon to fight against them; and the LORD delivered them into his hands. And he smote them from Aroer, even till thou come to Minnith, even twenty cities, and unto the plain of the vineyards, with a very great slaughter. Thus the children of Ammon were subdued before the children of Israel.

And Jephthah came to Mizpeh unto his house, and, behold, his daughter came out to meet him with timbrels and with dances: and she was his only child; beside her he had neither son nor daughter. And it came to pass, when he saw her, that he rent his clothes, and said, Alas, my daughter! thou hast brought me very low, and thou art one of them that trouble me: for I have opened my mouth unto the LORD, and I cannot go back.

And she said unto him, My father, if thou hast opened thy

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mouth unto the LORD, do to me according to that which hath proceeded out of thy mouth; forasmuch as the LORD hath taken vengeance for thee of thine enemies, even of the children of Ammon.

And she said unto her father, Let this thing be done for me: let me alone two months, that I may go up and down upon the mountains, and bewail my virginity, I and my fellows. And he said, Go. And he sent her away for two months: and she went with her companions, and bewailed her virginity upon the mountains.

And it came to pass at the end of two months, that she returned unto her father, who did with her according to his vow which he had vowed: and she knew no man.

And it was a custom in Israel, that the daughters of Israel went yearly to lament the daughter of Jephthah the Gileadite four days in a year.

SAMSON AND THE PHILISTINES

JUDGES

And Samson went down to Timnath, and saw a woman in Timnath of the daughters of the Philistines. **14**:1 And he came up, and told his father and his mother, and said, I have seen a woman in Timnath of the daughters of the Philistines: now therefore get her for me to wife. Then his father and his mother said unto him, Is there never a woman among the daughters of thy brethren, or among all my people, that thou goest to take a wife of the uncircumcised Philistines? And Samson said unto his father, Get her for me; for she pleaseth me well. But his father and his mother knew not that it was of the LORD, that he sought an occasion against the Philistines: for at that time the Philistines had dominion over :4 Israel.

Then went Samson down, and his father and his mother, to Timnath, and came to the vineyards of Timnath: and, behold, a young lion roared against him. And the Spirit of the LORD came mightily upon him, and he rent him as he would have rent a kid, and he had nothing in his hand: but he told not his father or his mother what he had done.

And he went down, and talked with the woman; and she pleased Samson well. And after a time he returned to take her, and he turned aside to see the carcase of the lion: and, behold, there was a swarm of bees and honey in the carcase of the lion. And he took thereof in his hands, and went on eating, and came to his father and mother, and he gave them, and they did eat: but he told not them that he had taken the honey out of the carcase of the lion.

14:10 So his father went down unto the woman: and Samson made there a feast; for so used the young men to do. And it came to pass, when they saw him, that they brought thirty companions to be with him. And Samson said unto them, I will now put forth a riddle unto you: if ye can certainly declare it me within the seven days of the feast, and find it out, then I will give you thirty sheets and thirty change of garments: but if ye cannot declare it me, then shall ye give me thirty sheets and thirty change of garments.

And they said unto him, Put forth thy riddle, that we may hear it.

And he said unto them,

Out of the eater came forth meat,
And out of the strong came forth sweetness.

And they could not in three days expound the riddle. And it came to pass on the seventh day, that they said unto Sam-
:15 son's wife, Entice thy husband, that he may declare unto us the riddle, lest we burn thee and thy father's house with fire: have ye called us to take that we have? is it not so? And Samson's wife wept before him, and said, Thou dost but hate me, and lovest me not: thou hast put forth a riddle unto the children of my people, and hast not told it me. And he said unto her, Behold, I have not told it my father nor my mother, and shall I tell it thee? And she wept before him the seven days, while their feast lasted: and it came to pass on the seventh day, that he told her, because she lay sore upon him: and she told the riddle to the children of her people.

And the men of the city said unto him on the seventh day before the sun went down,

What is sweeter than honey?
And what is stronger than a lion?

And he said unto them, If ye had not plowed with my heifer, ye had not found out my riddle.

And the Spirit of the LORD came upon him, and he went down to Askelon, and slew thirty men of them, and took
their spoil, and gave change of garments unto them which **14**:19
expounded the riddle.

And his anger was kindled, and he went up to his father's house. But Samson's wife was given to his companion, whom he had used as his friend.

But it came to pass within a while after, in the time of **15**:1
wheat harvest, that Samson visited his wife with a kid; and he said, I will go in to my wife into the chamber. But her father would not suffer him to go in. And her father said, I verily thought that thou hadst utterly hated her; therefore I gave her to thy companion: is not her younger sister fairer than she? take her, I pray thee, instead of her.

And Samson said concerning them, Now shall I be more blameless than the Philistines, though I do them a displeasure. And Samson went and caught three hundred foxes, and took
firebrands, and turned tail to tail, and put a firebrand in the :4
midst between two tails. And when he had set the brands on fire, he let them go into the standing corn of the Philistines, and burnt up both the shocks, and also the standing corn, with the vineyards and olives.

Then the Philistines said, Who hath done this? And they answered, Samson, the son in law of the Timnite, because he had taken his wife, and given her to his companion. And the Philistines came up, and burnt her and her father with fire.

And Samson said unto them, Though ye have done this, yet will I be avenged of you, and after that I will cease. And he smote them hip and thigh with a great slaughter: and he went down and dwelt in the top of the rock Etam.

Then the Philistines went up, and pitched in Judah, and spread themselves in Lehi. And the men of Judah said, Why are ye come up against us? And they answered, To bind Samson are we come up, to do to him as he hath done to us.

Then three thousand men of Judah went to the top of the rock Etam, and said to Samson, Knowest thou not that the Philistines are rulers over us? what is this that thou hast done unto us? And he said unto them, As they did unto me, so have I done unto them. And they said unto him, We are come down to bind thee, that we may deliver thee into the hand of the Philistines. And Samson said unto them, Swear unto me, that ye will not fall upon me yourselves. And they spake unto him, saying, No; but we will bind thee fast, and deliver thee into their hand: but surely we will not kill thee. And they bound him with two new cords, and brought him up from the rock.

And when he came unto Lehi, the Philistines shouted against him: and the Spirit of the LORD came mightily upon him, and the cords that were upon his arms became as flax that was burnt with fire, and his bands loosed from off his hands. And he found a new jawbone of an ass, and put forth his hand, and took it, and slew a thousand men therewith. And Samson said,

With the jawbone of an ass,
Heaps upon heaps,
With the jaw of an ass
Have I slain a thousand men.

And it came to pass, when he had made an end of speaking, that he cast away the jawbone out of his hand, and called that place Ramath-lehi.

And he was sore athirst, and called on the LORD, and said,
Thou hast given this great deliverance into the hand of thy
servant: and now shall I die for thirst, and fall into the hand
14:19 of the uncircumcised? But God clave an hollow place that
was in the jaw, and there came water thereout; and when he
had drunk, his spirit came again, and he revived: wherefore he
called the name thereof En-hakkore, which is in Lehi unto this
day.

Judges

Then went Samson to Gaza, and saw there an harlot, and **16**:1
went in unto her. And it was told the Gazites, saying, Samson is come hither. And they compassed him in, and laid wait for him all night in the gate of the city, and were quiet all the night, saying, In the morning, when it is day, we shall kill him. And Samson lay till midnight, and arose at midnight, and took the doors of the gate of the city, and the two posts, and went away with them, bar and all, and put them upon his shoulders, and carried them up to the top of an hill that is before Hebron.

And it came to pass afterward, that he loved a woman in the valley of Sorek, whose name was Delilah. And the lords of the Philistines came up unto her, and said unto her, Entice him, and see wherein his great strength lieth, and by what means we may prevail against him, that we may bind him to afflict him: and we will give thee every one of us eleven hundred pieces of silver.

And Delilah said to Samson, Tell me, I pray thee, wherein thy great strength lieth, and wherewith thou mightest be
bound to afflict thee. And Samson said unto her, If they :7
bind me with seven green withs that were never dried, then shall I be weak, and be as another man. Then the lords of the Philistines brought up to her seven green withs which had not been dried, and she bound him with them. Now there were men lying in wait, abiding with her in the chamber. And she said unto him, The Philistines be upon thee, Samson. And he brake the withs, as a thread of tow is broken when it toucheth the fire. So his strength was not known.

And Delilah said unto Samson, Behold, thou hast mocked me, and told me lies: now tell me, I pray thee, wherewith thou mightest be found. And he said unto her, If they bind me fast with new ropes that never were occupied, then shall I be weak, and be as another man. Delilah therefore took new ropes, and bound him therewith, and said unto him, The Philistines be upon thee, Samson. And there were liers in wait abiding in the chamber. And he brake them from off his arms like a thread.

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16:13 And Delilah said unto Samson, Hitherto thou hast mocked me, and told me lies: tell me wherewith thou mightest be bound. And he said unto her, If thou weavest the seven locks of my head with the web. And she fastened it with the pin, and said unto him, The Philistines be upon thee, Samson. And he awaked out of his sleep, and went away with the pin of the beam, and with the web.

And she said unto him, How canst thou say, I love thee, when thine heart is not with me? thou hast mocked me these three times, and hast not told me wherein thy great strength lieth. And it came to pass, when she pressed him daily with her words, and urged him, so that his soul was vexed unto death; that he told her all his heart, and said unto her, There hath not come a razor upon mine head; for I have been a
:17 Nazarite unto God from my mother's womb: if I be shaven, them my strength will go from me, and I shall become weak, and be like any other man.

And when Delilah saw that he had told her all his heart, she sent and called for the lords of the Philistines, saying, Come up this once, for he hath shewed me all his heart. Then the lords of the Philistines came up unto her, and brought money in their hand. And she made him sleep upon her knees; and she called for a man, and she caused him to shave off the seven locks of his head; and she began to afflict him, and his strength went from him. And she said, The Philistines be upon thee, Samson. And he awoke out of his sleep, and said, I will go out as at other times before, and shake myself. And
:20 he wist not that the LORD was departed from him. But the Philistines took him, and put out his eyes, and brought him down to Gaza, and bound him with fetters of brass; and he did grind in the prison house.

Howbeit the hair of his head began to grow again after he was shaven.

Then the lords of the Philistines gathered them together for to offer a great sacrifice unto Dagon their god, and to rejoice: for they said, Our god hath delivered Samson our enemy into our hand. And when the people saw him, they praised their god: for they said, Our god hath delivered into our

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hands our enemy, and the destroyer of our country, which slew many of us.

And it came to pass, when their hearts were merry, that they said, Call for Samson, that he may make us sport. And they called for Samson out of the prison house; and he made them sport: and they set him between the pillars.

And Samson said unto the lad that held him by the hand, Suffer me that I may feel the pillars whereupon the house standeth, that I may lean upon them. Now the house was full of men and women; and all the lords of the Philistines were there; and there were upon the roof about three thousand men and women, that beheld while Samson made sport. And Samson called unto the LORD, and said, O Lord GOD, remember me, I pray thee, and strengthen me, I pray thee, only this once, O God, that I may be at once avenged of the Philistines for my two eyes. And Samson took hold of the two middle pillars upon which the house stood, and on which it was borne up, of the one with his right hand, and of the other with his left. And Samson said, Let me die with the Philistines. And he bowed himself with all his might; and the **16**:30 house fell upon the lords, and upon all the people that were therein. So the dead which he slew at his death were more than they which he slew in his life.

Then his brethren and all the house of his father came down, and took him, and brought him up, and buried him between Zorah and Eshtaol in the buryingplace of Manoah his father.

THE CALL OF SAMUEL

I SAMUEL

And the child Samuel ministered unto the LORD before Eli. **3**:1 And the word of the LORD was precious in those days; there was no open vision. And it came to pass at that time, when Eli was laid down in his place, and his eyes began to wax dim, that he could not see; and ere the lamp of God went out in the temple of the LORD, where the ark of God was, and Samuel was laid down to sleep; that the LORD called Samuel: and he answered, Here am I. And he ran unto Eli, and said, Here am I; for thou calledst me. And he said, I called not; lie down again. And he went and lay down.

And the Lord called yet again, Samuel. And Samuel arose and went to Eli, and said, Here am I; for thou didst call me. And he answered, I called not, my son; lie down again. Now Samuel did not yet know the Lord, neither was the word of the Lord yet revealed unto him.

And the Lord called Samuel again the third time. And he arose and went to Eli, and said, Here am I; for thou didst call me. And Eli perceived that the Lord had called the child. Therefore Eli said unto Samuel, Go, lie down: and it shall be, if he call thee, that thou shalt say, Speak, Lord; for thy servant heareth. So Samuel went and lay down in his place.

And the Lord came, and stood, and called as at other times, Samuel, Samuel. Then Samuel answered, Speak; for thy servant heareth.

And the Lord said to Samuel, Behold, I will do a thing in
Israel, at which both the ears of every one that heareth it
3:12 shall tingle. In that day I will perform against Eli all things
which I have spoken concerning his house: when I begin, I will
:13 also make an end. For I have told him that I will judge his house for ever for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not. And therefore I have sworn unto the house of Eli, that the iniquity of Eli's house shall not be purged with sacrifice nor offering for ever.

And Samuel lay until the morning, and opened the doors of the house of the Lord. And Samuel feared to shew Eli the vision. Then Eli called Samuel, and said, Samuel, my son. And he answered, Here am I. And he said, What is the
thing that the Lord hath said unto thee? I pray thee hide
:17 it not from me: God do so to thee, and more also, if thou hide
any thing from me of all the things that he said unto thee. And Samuel told him every whit and hid nothing from him. And he said, It is the Lord: let him do what seemeth him good. . . .

CAPTURE AND RETURN OF THE ARK OF THE COVENANT

I Samuel

Now Israel went out against the Philistines to battle, and pitched beside Ebenezer: and the Philistines pitched in Aphek. And the Philistines put themselves in array against Israel: and when they joined battle, Israel was smitten before the Philistines: and they slew of the army in the field about four thousand men. 4:1

And when the people were come into the camp, the elders of Israel said, Wherefore hath the Lord smitten us to day before the Philistines? Let us fetch the ark of the covenant of the Lord out of Shiloh unto us, that, when it cometh among us, it may save us out of the hand of our enemies. So the people sent to Shiloh, that they might bring from thence the ark of the covenant of the Lord of hosts, which dwelleth between the cherubims: and the two sons of Eli, Hophni and Phinehas, were there with the ark of the covenant of God.

And when the ark of the covenant of the Lord came into the camp, all Israel shouted with a great shout, so that the earth rang again. And when the Philistines heard the noise of the shout, they said, What meaneth the noise of this great shout in the camp of the Hebrews? And they understood that the ark of the Lord was come into the camp. And the Philistines were afraid, for they said, God is come into the camp. And they said, Woe unto us! for there hath not been such a thing heretofore. Woe unto us! who shall deliver us out of the hand of these mighty Gods? these are the Gods that smote the Egyptians with all the plagues in the wilderness. Be strong, and quit yourselves like men, O ye Philistines, that ye be not servants unto the Hebrews, as they have been to you: quit yourselves like men, and fight.

And the Philistines fought, and Israel was smitten, and they fled every man into his tent: and there was a very great slaughter; for there fell of Israel thirty thousand footmen. And the ark of God was taken; and the two sons of Eli, Hophni and Phinehas, were slain.

4:12 And there ran a man of Benjamin out of the army, and came to Shiloh the same day with his clothes rent, and with earth upon his head. And when he came, lo, Eli sat upon a seat by the wayside watching: for his heart trembled for the ark of God. And when the man came into the city, and told it, all the city cried out. And when Eli heard the noise of the crying, he said, What meaneth the noise of this tumult? And the man came in hastily, and told Eli.

Now Eli was ninety and eight years old; and his eyes were dim, that he could not see. And the man said unto Eli, I am he that came out of the army, and I fled to day out of the army. And he said, What is there done, my son? And the messenger answered and said, Israel is fled before the Philistines, and there hath been also a great slaughter among the people, and thy two sons also, Hophni and Phinehas, are dead, and the ark of God is taken.

And it came to pass, when he made mention of the ark of God, that he fell from off the seat backward by the side of the gate, and his neck brake, and he died: for he was an old man, and heavy. And he had judged Israel forty years.

And his daughter in law, Phinehas' wife, was with child, near to be delivered: and when she heard the tidings that the ark of God was taken, and that her father in law and her husband were dead, she bowed herself and travailed; for her pains came upon her. And about the time of her death the women that stood by her said unto her, Fear not; for thou hast born a son. But she answered not, neither did she regard it. And she named the child I-chabod, saying, The glory is departed from Israel: because the ark of God was taken, and because of her father in law and her husband. And she said, The glory is departed from Israel: for the ark of God is taken.

5:1 And the Philistines took the ark of God, and brought it from Eben-ezer unto Ashdod. When the Philistines took
:2 the ark of God, they brought it into the house of Dagon, and set it by Dagon. And when they of Ashdod arose early on the morrow, behold, Dagon was fallen upon his face to the earth before the ark of the LORD. And they took Dagon, and set him in his place again. And when they arose early on the

morrow morning, behold, Dagon was fallen upon his face to **5**:4
the ground before the ark of the LORD; and the head of
Dagon and both the palms of his hands were cut off upon the
threshold; only the stump of Dagon was left to him. There- :5
fore neither the priests of Dagon, nor any that come into
Dagon's house, tread on the threshold of Dagon in Ashdod
unto this day.

But the hand of the LORD was heavy upon them of Ashdod, :6
and he destroyed them, and smote them with emerods, even Ashdod and the coasts thereof. And when the men of Ashdod saw that it was so, they said, The ark of the God of Israel shall not abide with us: for his hand is sore upon us, and upon Dagon our god. They sent therefore and gathered all the lords of the Philistines unto them, and said, What shall we do with the ark of the God of Israel? And they answered, Let the ark of the God of Israel be carried about unto Gath. And they carried the ark of the God of Israel about thither. And it was so, that, after they had carried it about, the hand of the LORD was against the city with a very great destruction: and he smote the men of the city, both small and great, and they had emerods in their secret parts. Therefore they sent the ark of God to Ekron.

And it came to pass, as the ark of God came to Ekron, that the Ekronites cried out, saying, They have brought about the ark of the God of Israel to us, to slay us and our people. So they sent and gathered together all the lords of the Philistines, and said, Send away the ark of the God of Israel, and let it go again to his own place, that it slay us not, and our people: for there was a deadly destruction throughout all the city; the hand of God was very heavy there. And the men that died not were smitten with the emerods: and the cry of the city went up to heaven.

And the ark of the LORD was in the country of the Philis- **6**:1
tines seven months. And the Philistines called for the priests and the diviners, saying, What shall we do to the ark of the LORD? tell us wherewith we shall send it to his place.

And they said, If ye send away the ark of the God of Israel, send it not empty; but in any wise return him a trespass offering: then ye shall be healed, and it shall be known to you why his hand is not removed from you.

6:4 Then said they, What shall be the trespass offering which we shall return to him?

They answered, Five golden emerods, and five golden mice, according to the number of the lords of the Philistines: for one plague was on you all, and on your lords. Wherefore ye shall make images of your emerods, and images of your mice that mar the land; and ye shall give glory unto the God of Israel: peradventure he will lighten his hand from off you, and from off your gods, and from off your land. Wherefore then do ye harden your hearts, as the Egyptians and Pharaoh hardened their hearts? when he had wrought wonderfully among them, did they not let the people go, and they departed? Now therefore make a new cart, and take two milch kine, on which there hath come no yoke, and tie the kine to the cart, and bring their calves home from them: and take the ark of the LORD, and lay it upon the cart; and put the jewels of gold, which ye return him for a trespass offering, in a coffer by the side thereof; and send it away, that it may go. And see, if it goeth up by the way of his own coast to Beth-shemesh, then he hath done us this great evil: but if not, then we shall know that it is not his hand that smote us; it was a chance that happened to us.

And the men did so; and took two milch kine, and tied them to the cart, and shut up their calves at home: and they laid the ark of the LORD upon the cart, and the coffer with the mice of gold and the images of their emerods. And the kine took the straight way to the way of Beth-shemesh, and went along the highway, lowing as they went, and turned not aside to the right hand or to the left; and the lords of the Philistines went after them unto the border of Beth-shemesh.

And they of Beth-shemesh were reaping their wheat harvest in the valley: and they lifted up their eyes, and saw the ark, and rejoiced to see it. And the cart came into the field of Joshua, a Beth-shemite, and stood there, where there was a great stone: and they clave the wood of the cart, and offered
:15 the kine a burnt offering unto the LORD. And the Levites

I Samuel

took down the ark of the Lord, and the coffer that was with it, wherein the jewels of gold were, and put them on the great stone: and the men of Beth-shemesh offered burnt offerings and sacrificed sacrifices the same day unto the Lord. And when the five lords of the Philistines had seen it, they returned to Ekron the same day.

THE ANOINTING OF SAUL

I Samuel

Now there was a man of Benjamin, whose name was Kish, 9:1 the son of Abiel, the son of Zeror, the son of Bechorath, the son of Aphiah, a Benjamite, a mighty man of power. And he had a son, whose name was Saul, a choice young man, and a goodly: and there was not among the children of Israel a goodlier person than he: from his shoulders and upward he was higher than any of the people.

And the asses of Kish Saul's father were lost. And Kish said to Saul his son, Take now one of the servants with thee, and arise, go seek the asses. And he passed through mount Ephraim, and passed through the land of Shalisha, but they found them not: then they passed through the land of Shalim, and there they were not: and he passed through the land of the Benjamites, but they found them not.

And when they were come to the land of Zuph, Saul said to his servant that was with him, Come, and let us return; lest my father leave caring for the asses, and take thought for us.

And he said unto him, Behold now, there is in this city a man of God, and he is an honourable man; all that he saith cometh surely to pass: now let us go thither: peradventure he can shew us our way that we should go.

Then said Saul to his servant, But, behold, if we go, what shall we bring the man? for the bread is spent in our vessels, and there is not a present to bring to the man of God: what have we?

And the servant answered Saul again, and said, Behold, I have here at hand the fourth part of a shekel of silver: that will I give to the man of God, to tell us our way. Beforetime

I Samuel

9:9 in Israel, when a man went to inquire of God, thus he spake, Come, and let us go to the seer: for he that is now called a Prophet was before time called a Seer. Then said Saul to his servant, Well said; come, let us go. So they went unto the city where the man of God was.

And as they went up the hill to the city, they found young maidens going out to draw water, and said unto them, Is the seer here?

And they answered them, and said, He is; behold, he is before you: make haste now, for he came to day to the city; for there is a sacrifice of the people to day in the high place: as soon as ye be come into the city, ye shall straightway find him, before he go up to the high place to eat: for the people will not eat until he come, because he doth bless the sacrifice; and afterwards they eat that be bidden. Now therefore get you up; for about this time ye shall find him.

:14 And they went up into the city: and when they were come into the city, behold, Samuel came out against them, for to go up to the high place. Now the Lord had told Samuel in his ear a day before Saul came, saying, To morrow about this time I will send thee a man out of the land of Benjamin,
:16 and thou shalt anoint him to be captain over my people Israel, that he may save my people out of the hand of the Philistines: for I have looked upon my people, because their cry is come unto me. And when Samuel saw Saul, the Lord said unto him, Behold the man whom I spake to thee of! this same shall reign over my people.

Then Saul drew near to Samuel in the gate, and said, Tell me, I pray thee, where the seer's house is.

And Samuel answered Saul, and said, I am the seer: go up before me unto the high place; for ye shall eat with me to day, and to morrow I will let thee go, and will tell thee all that is in thine heart. And as for thine asses that were lost three days ago, set not thy mind on them; for they are found. And
:20 on whom is all the desire of Israel? Is it not on thee, and on all thy father's house?

And Saul answered and said, Am not I a Benjamite, of the smallest of the tribes of Israel? and my family the least of all the families of the tribe of Benjamin? wherefore then speakest thou so to me?

And Samuel took Saul and his servant, and brought them
into the parlour, and made them sit in the chiefest place
among them that were bidden, which were about thirty persons.
And Samuel said unto the cook, Bring the portion
which I gave thee, of which I said unto thee, Set it by thee.
And the cook took up the shoulder, and that which was upon 9:24
it, and set it before Saul. And Samuel said, Behold that
which is left! set it before thee, and eat: for unto this time
hath it been kept for thee since I said, I have invited the
people. So Saul did eat with Samuel that day.

And when they were come down from the high place into the city, Samuel communed with Saul upon the top of the house. And they arose early: and it came to pass about the spring of the day, that Samuel called Saul to the top of the house, saying, Up, that I may send thee away. And Saul arose, and they went out both of them, he and Samuel, abroad.

And as they were going down to the end of the city, Samuel said to Saul, Bid the servant pass on before us, (and he passed on,) but stand thou still a while, that I may shew thee the word of God.

Then Samuel took a vial of oil, and poured it upon his head, 10:1
and kissed him, and said, Is it not because the LORD hath
anointed thee to be captain over his inheritance? When
thou art departed from me to day, then thou shalt find two
men by Rachel's sepulchre in the border of Benjamin at
Zelzah; and they will say unto thee, The asses which thou
wentest to seek are found: and, lo, thy father hath left the
care of the asses, and sorroweth for you, saying, What shall I
do for my son? Then shalt thou go on forward from thence,
and thou shalt come to the plain of Tabor, and there shall
meet thee three men going up to God to Beth-el, one carrying
three kids, and another carrying three loaves of bread, and
another carrying a bottle of wine: and they will salute thee,
and give thee two loaves of bread; which thou shalt receive of
their hands. After that thou shalt come to the hill of God, :5

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I SAMUEL

where is the garrison of the Philistines: and it shall come to pass, when thou art come thither to the city, that thou shalt meet a company of prophets coming down from the high place with a psaltery, and a tabret, and a pipe, and a harp, before them; and they shall prophesy: and the Spirit of the LORD will come upon thee, and thou shalt prophesy with them, and shalt be turned into another man. And let it be, when these signs are come unto thee, that thou do as occasion serve thee; for God is with thee. . . .

And it was so, that when he had turned his back to go from Samuel, God gave him another heart: and all those signs came to pass that day. And when they came thither to the hill, behold, a company of prophets met him; and the Spirit of God came upon him, and he prophesied among them. And it came to pass, when all that knew him before time saw that, behold, he prophesied among the prophets, then the people said one to another, What is this that is come unto the son of Kish? Is Saul also among the prophets? And one of the same place answered and said, But who is their father? Therefore it became a proverb, Is Saul also among the prophets? And when he had made an end of prophesying, he came to the high place.

And Saul's uncle said unto him and to his servant, Whither went ye? And he said, To seek the asses: and when we saw that they were no where, we came to Samuel. And Saul's uncle said, Tell me, I pray thee, what Samuel said unto you. And Saul said unto his uncle, He told us plainly that the asses were found. But of the matter of the kingdom, whereof Samuel spake, he told him not.

SAUL PROVES UNWORTHY

I SAMUEL

15:1 Samuel also said unto Saul, The LORD sent me to anoint thee to be king over his people, over Israel: now therefore hearken thou unto the voice of the words of the LORD. Thus
:2 saith the LORD of hosts, I remember that which Amalek did to Israel, how he laid wait for him in the way, when he came

up from Egypt. Now go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass.

And Saul gathered the people together, and numbered them in Telaim, two hundred thousand footmen, and ten thousand men of Judah. And Saul came to a city of Amalek, and laid wait in the valley. And Saul said unto the Kenites, Go, depart, get you down from among the Amalekites, lest I destroy you with them: for ye shewed kindness to all the children of Israel, when they came up out of Egypt. So the Kenites departed from among the Amalekites. And Saul 15:7
smote the Amalekites from Havilah until thou comest to Shur, that is over against Egypt. And he took Agag the king of the Amalekites alive, and utterly destroyed all the people with the edge of the sword. But Saul and the people spared Agag, and the best of the sheep, and of the oxen, and of the fatlings, and the lambs, and all that was good, and would not utterly destroy them: but every thing that was vile and refuse, that they destroyed utterly.

Then came the word of the LORD unto Samuel, saying, It repenteth me that I have set up Saul to be king: for he is turned back from following me, and hath not performed my commandments. And it grieved Samuel; and he cried unto the LORD all night. And when Samuel rose early to meet Saul in the morning, it was told Samuel, saying, Saul came to
Carmel, and, behold, he set him up a place, and is gone about, :12
and passed on, and gone down to Gilgal.

And Samuel came to Saul: and Saul said unto him, Blessed be thou of the LORD: I have performed the commandment of the LORD.

And Samuel said, What meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?

And Saul said, They have brought them from the Amalekites: for the people spared the best of the sheep and of the oxen, to sacrifice unto the LORD thy God; and the rest we have utterly destroyed.

Then Samuel said unto Saul, Stay, and I will tell thee what the LORD hath said to me this night. And he said unto him, Say on. And Samuel said, When thou wast little in thine own sight, wast thou not made the head of the tribes of Israel, and the LORD anointed thee king over Israel? And the LORD sent thee on a journey, and said, Go and utterly destroy the sinners the Amalekites, and fight against them until they be consumed. Wherefore then didst thou not obey the voice of the LORD, but didst fly upon the spoil, and didst evil in the sight of the LORD?

And Saul said unto Samuel, Yea, I have obeyed the voice of the LORD, and have gone the way which the LORD sent me, and have brought Agag the king of Amalek, and have utterly destroyed the Amalekites. But the people took of the spoil, sheep and oxen, the chief of the things which should have been utterly destroyed, to sacrifice unto the LORD thy God in Gilgal.

And Samuel said, Hath the LORD as great delight in burnt offerings and sacrifices, as in obeying the voice of the LORD? Behold, to obey is better than sacrifice, and to hearken than
15:23 the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the LORD, he hath also rejected thee from being king.

And Saul said unto Samuel, I have sinned: for I have transgressed the commandment of the LORD, and thy words: because I feared the people, and obeyed their voice. Now therefore, I pray thee, pardon my sin, and turn again with me, that I may worship the LORD.

And Samuel said unto Saul, I will not return with thee: for thou hast rejected the word of the LORD, and the LORD hath rejected thee from being king over Israel.

And as Samuel turned about to go away, he laid hold upon the skirt of his mantle, and it rent. And Samuel said unto him, The LORD hath rent the kingdom of Israel from thee this day, and hath given it to a neighbour of thine, that is better than thou. And also the Strength of Israel will not lie nor repent: for he is not a man, that he should repent.

Then he said, I have sinned: yet honour me now, I pray

I SAMUEL

thee, before the elders of my people, and before Israel, and turn again with me, that I may worship the LORD thy God.

So Samuel turned again after Saul; and Saul worshipped the LORD.

Then said Samuel, Bring ye hither to me Agag the king of
the Amalekites. And Agag came unto him delicately. And **15**:32
Agag said, Surely the bitterness of death is past. And Samuel said, As thy sword hath made women childless, so shall thy mother be childless among women. And Samuel hewed Agag in pieces before the LORD in Gilgal. . . .

And the LORD repented that he had made Saul king over Israel.

And the LORD said unto Samuel, How long wilt thou **16**:1
mourn for Saul, seeing I have rejected him from reigning over Israel? fill thine horn with oil, and go, I will send thee to Jesse the Beth-lehemite: for I have provided me a king among his sons.

And Samuel said, How can I go? if Saul hear it, he will kill me.

And the LORD said, Take an heifer with thee, and say, I am come to sacrifice to the LORD. And call Jesse to the sacrifice, and I will shew thee what thou shalt do: and thou shalt anoint unto me him whom I name unto thee.

And Samuel did that which the LORD spake, and came to Beth-lehem. And the elders of the town trembled at his coming, and said, Comest thou peaceably? And he said, Peaceably: I am come to sacrifice unto the LORD: sanctify yourselves, and come with me to the sacrifice. And he sanctified Jesse and his sons, and called them to the sacrifice.

DAVID IS CHOSEN

I SAMUEL

And it came to pass, when they were come, that he looked **16**:6
on Eliab, and said, Surely the LORD's anointed is before him. But the LORD said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for the LORD seeth not as man seeth; for man looketh

on the outward appearance, but the Lord looketh on the heart.

Then Jesse called Abinadab, and made him pass before Samuel. And he said, Neither hath the Lord chosen this. Then Jesse made Shammah to pass by. And he said, Neither hath the Lord chosen this. Again, Jesse made seven of his sons to pass before Samuel. And Samuel said unto Jesse, The Lord hath not chosen these.

And Samuel said unto Jesse, Are here all thy children? And he said, There remaineth yet the youngest, and, behold,
16:11 he keepeth the sheep. And Samuel said unto Jesse, Send and fetch him: for we will not sit down till he come hither.

And he sent, and brought him in. Now he was ruddy, and withal of a beautiful countenance, and goodly to look to. And the Lord said, Arise, anoint him: for this is he. Then Samuel took the horn of oil, and anointed him in the midst of his brethren; and the Spirit of the Lord came upon David from that day forward. So Samuel rose up, and went to Ramah.

:14 But the Spirit of the Lord departed from Saul, and an evil spirit from the Lord troubled him. And Saul's servants said unto him, Behold now, an evil spirit from God troubleth thee. Let our lord now command thy servants, which are before thee, to seek out a man, who is a cunning player on an harp: and it shall come to pass, when the evil spirit from God is upon thee, that he shall play with his hand, and thou shalt be well. And Saul said unto his servants, Provide me now a man that can play well, and bring him to me. Then answered one of the servants, and said, Behold, I have seen a son of Jesse the Beth-lehemite, that is cunning in playing, and a mighty valiant man, and a man of war, and prudent in
:18 matters, and a comely person, and the Lord is with him. Wherefore Saul sent messengers unto Jesse, and said, Send me David thy son, which is with the sheep.

And Jesse took an ass laden with bread, and a bottle of wine, and a kid, and sent them by David his son unto Saul. And David came to Saul, and stood before him: and he loved him greatly; and he became his armourbearer. And Saul sent
:22 to Jesse, saying, Let David, I pray thee, stand before me;

I SAMUEL

for he hath found favour in my sight. And it came to pass, when the evil spirit from God was upon Saul, that David took an harp, and played with his hand: so Saul was refreshed, and was well, and the evil spirit departed from him.

DAVID AND GOLIATH

I SAMUEL

Now the Philistines gathered together their armies to **17**:1 battle, and were gathered together at Shochoh, which belongeth to Judah, and pitched between Shochoh and Azekah, in Ephes-dammim. And Saul and the men of Israel were gathered together, and pitched by the valley of Elah, and set the battle in array against the Philistines. And the Philistines stood on a mountain on the one side, and Israel stood on a mountain on the other side: and there was a valley between them.

And there went out a champion out of the camp of the
Philistines, named Goliath, of Gath, whose height was six :4
cubits and a span. And he had an helmet of brass upon his
head, and he was armed with a coat of mail; and the weight
of the coat was five thousand shekels of brass. And he had :5
greaves of brass upon his legs, and a target of brass between :6
his shoulders. And the staff of his spear was like a weaver's
beam; and his spear's head weighed six hundred shekels of :7
iron: and one bearing a shield went before him. And he stood and cried unto the armies of Israel, and said unto them, Why are ye come out to set your battle in array? am not I a Philistine, and ye servants to Saul? choose you a man for you, and let him come down to me. If he be able to fight with me, and to kill me, then will we be your servants: but if I prevail against him, and kill him, then shall ye be our servants, and serve us. And the Philistine said, I defy the armies of Israel this day; give me a man, that we may fight together.

When Saul and all Israel heard those words of the Philistine, they were dismayed, and greatly afraid.

Now David was the son of that Ephrathite of Beth-lehem-judah, whose name was Jesse; and he had eight sons: and the man went among men for an old man in the days of Saul. And the three eldest sons of Jesse went and followed Saul to the battle: and the names of his three sons that went to the battle were Eliab the firstborn, and next unto him Abinadab, and the third Shammah. And David was the youngest: and the three eldest followed Saul.

But David went and returned from Saul to feed his father's sheep at Beth-lehem.

And the Philistine drew near morning and evening, and presented himself forty days.

17:17 And Jesse said unto David his son, Take now for thy
brethren an ephah of this parched corn, and these ten loaves,
and run to the camp to thy brethren; and carry these ten
cheeses unto the captain of their thousand, and look how thy
:18 brethren fare, and take their pledge.

Now Saul, and they, and all the men of Israel, were in the
valley of Elah, fighting with the Philistines. And David rose
up early in the morning, and left the sheep with a keeper, and
took, and went, as Jesse had commanded him; and he came
to the trench, as the host was going forth to the fight, and
:20 shouted for the battle. For Israel and the Philistines had put
the battle in array, army against army.

:22 And David left his carriage in the hand of the keeper of the carriage, and ran into the army, and came and saluted his brethren. And as he talked with them, behold, there came up the champion, the Philistine of Gath, Goliath by name, out of the armies of the Philistines, and spake according to the same words: and David heard them. And all the men of Israel, when they saw the man, fled from him, and were sore afraid.

And the men of Israel said, Have ye seen this man that is
come up? surely to defy Israel is he come up: and it shall be,
that the man who killeth him, the king will enrich him with
great riches, and will give him his daughter, and make his
:25 father's house free in Israel.

And David spake to the men that stood by him, saying, What shall be done to the man that killeth this Philistine, and taketh away the reproach from Israel? for who is this uncircumcised Philistine, that he should defy the armies of the living God?

And the people answered him after this manner, saying, So shall it be done to the man that killeth him.

And Eliab his eldest brother heard when he spake unto the men; and Eliab's anger was kindled against David, and he said, Why camest thou down hither? and with whom hast thou left those few sheep in the wilderness? I know thy pride,
and the naughtiness of thine heart; for thou art come down **17**:28
that thou mightest see the battle.

And David said, What have I now done? Is there not a :29
cause? And he turned from him toward another, and spake after the same manner: and the people answered him again after the former manner.

And when the words were heard which David spake, they rehearsed them before Saul: and he sent for him. And David said to Saul, Let no man's heart fail because of him; thy servant will go and fight with this Philistine.

And Saul said to David, Thou art not able to go against this Philistine to fight with him: for thou art but a youth, and he a man of war from his youth.

And David said unto Saul, Thy servant kept his father's :34
sheep, and there came a lion, and a bear, and took a lamb out of the flock: and I went out after him, and smote him, and delivered it out of his mouth: and when he arose against me, I caught him by his beard, and smote him, and slew him. Thy servant slew both the lion and the bear: and this uncircumcised Philistine shall be as one of them, seeing he hath defied the armies of the living God. David said moreover, The LORD that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine.

And Saul said unto David, Go, and the LORD be with thee.

And Saul armed David with his armour, and he put an helmet of brass upon his head; also he armed him with a coat of mail. And David girded his sword upon his armour, and he essayed to go; for he had not proved it. And David said unto Saul, I cannot go with these; for I have not proved them. And David put them off him.

And he took his staff in his hand, and chose him five smooth stones out of the brook, and put them in a shepherd's bag which he had, even in a scrip; and his sling was in his hand: and he drew near to the Philistine. And the Philistine came on and drew near unto David; and the man that bare the shield went before him.

And when the Philistine looked about, and saw David, he disdained him: for he was but a youth, and ruddy, and of a fair countenance. And the Philistine said unto David, Am I a dog, that thou comest to me with staves? And the Philistine cursed David by his gods. And the Philistine said to David, Come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field.

Then said David to the Philistine, Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied. This day will the Lord deliver thee into mine hand; and I will smite thee, and take thine head from thee; and I will give the carcases of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth; that all the earth may know that there is a God in Israel. And all this assembly shall know that the Lord saveth not with sword and spear: for the battle is the Lord's, and he will give you into our hands.

And it came to pass, when the Philistine arose, and came and drew nigh to meet David, that David hasted, and ran toward the army to meet the Philistine. And David put his hand in his bag, and took thence a stone, and slang it, and smote the Philistine in his forehead, that the stone sunk into his forehead; and he fell upon his face to the earth. So David prevailed over the Philistine with a sling and with a stone, and smote the Philistine, and slew him; but there was no sword in the hand of David. Therefore David ran, and stood upon the Philistine, and took his sword, and drew it out of the sheath thereof, and slew him, and cut off his head therewith.

I Samuel

And when the Philistines saw their champion was dead, they fled. And the men of Israel and of Judah arose, and shouted, and pursued the Philistines, until thou come to the valley, and to the gates of Ekron. And the wounded of the Philistines fell down by the way to Shaaraim, even unto Gath, and unto Ekron. And the children of Israel returned from chasing after the Philistines, and they spoiled their tents.

And David took the head of the Philistine, and brought it to Jerusalem; but he put his armour in his tent. . . .

DAVID AND JONATHAN

I Samuel

And it came to pass, when he had made an end of speaking 18:1 unto Saul, that the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul. And Saul took him that day, and would let him go no more home to his father's house. Then Jonathan and David made a covenant, because he loved him as his own soul. And Jonathan stripped himself of the robe that was upon him, and gave it to David, and his garments, even to his sword, and to his bow, and to his girdle.

And David went out whithersoever Saul sent him, and behaved himself wisely: and Saul set him over the men of war, and he was accepted in the sight of all the people, and also in the sight of Saul's servants.

And it came to pass as they came, when David was returned from the slaughter of the Philistine, that the women came out of all cities of Israel, singing and dancing, to meet king Saul, with tabrets, with joy, and with instruments of musick. And the women answered one another as they played, and said,

Saul hath slain his thousands,
And David his ten thousands.

And Saul was very wroth, and the saying displeased him; and he said, They have ascribed unto David ten thousands,

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and to me they have ascribed but thousands: and what can he have more but the kingdom? And Saul eyed David from that day and forward. . . . And Saul was afraid of David, because the Lord was with him, and was departed from Saul. . . .

19:1 And Saul spake to Jonathan his son, and to all his servants, that they should kill David. But Jonathan Saul's son delighted much in David: and Jonathan told David, saying, Saul my father seeketh to kill thee: now therefore, I pray thee, take heed to thyself until the morning, and abide in a secret place, and hide thyself: and I will go out and stand beside my father in the field where thou art, and I will commune with my father of thee; and what I see, that I will tell thee.

And Jonathan spake good of David unto Saul his father, and said unto him, Let not the king sin against his servant, against David; because he hath not sinned against thee, and because his works have been to thee-ward very good: for he did put his life in his hand, and slew the Philistine, and the Lord wrought a great salvation for all Israel: thou sawest it, and didst rejoice: wherefore then wilt thou sin against innocent blood, to slay David without a cause?

And Saul hearkened unto the voice of Jonathan: and Saul sware, As the Lord liveth, he shall not be slain. And Jonathan called David, and Jonathan shewed him all those things. And Jonathan brought David to Saul, and he was in his presence, as in times past.

And there was war again: and David went out, and fought with the Philistines, and slew them with a great slaughter; and they fled from him.

And the evil spirit from the Lord was upon Saul, as he sat in his house with his javelin in his hand: and David played with his hand. And Saul sought to smite David even to the wall with the javelin; but he slipped away out of Saul's presence, and he smote the javelin into the wall: and David fled, and escaped that night.

Saul also sent messengers unto David's house, to watch him, and to slay him in the morning: and Michal David's wife

I SAMUEL

told him, saying, If thou save not thy life to night, to morrow thou shalt be slain. So Michal let David down through a window; and he went, and fled, and escaped. And Michal took an image, and laid it in the bed, and put a pillow of goats' hair for his bolster, and covered it with a cloth. And when Saul sent messengers to take David, she said, He is sick. And Saul sent the messengers again to see David, saying, Bring him up to me in the bed, that I may slay him. And when the messengers were come in, behold, there was an image in the bed, with a pillow of goats' hair for his bolster. And Saul said unto Michal, Why hast thou deceived me so, and sent away mine enemy, that he is escaped? And Michal answered Saul, He said unto me, Let me go; why should I kill thee? . . .

And David fled from Naioth in Ramah, and came and **20**:1 said before Jonathan, What have I done? what is mine iniquity? and what is my sin before thy father, that he seeketh my life?

And he said unto him, God forbid; thou shalt not die: behold, my father will do nothing either great or small, but that he will shew it me: and why should my father hide this thing from me? it is not so.

And David sware moreover, and said, Thy father certainly knoweth that I have found grace in thine eyes; and he saith, Let not Jonathan know this, lest he be grieved: but truly as the LORD liveth, and as thy soul liveth, there is but a step between me and death.

Then said Jonathan unto David, Whatsoever thy soul desireth, I will even do it for thee.

And David said unto Jonathan, Behold, to morrow is the new moon, and I should not fail to sit with the king at meat: but let me go, that I may hide myself in the field unto the third day at even. If thy father at all miss me, then say, David earnestly asked leave of me that he might run to :6 Beth-lehem his city: for there is a yearly sacrifice there for all the family. If he say thus, It is well; thy servant shall have peace: but if he be very wroth, then be sure that evil is determined by him. Therefore thou shalt deal kindly with thy servant; for thou hast brought thy servant into a covenant of the Lord with thee: notwithstanding, if there be in me iniquity, slay me thyself; for why shouldest thou bring me to thy father?

And Jonathan said, Far be it from thee: for if I knew certainly that evil were determined by my father to come upon thee, then would not I tell it thee?

Then said David to Jonathan, Who shall tell me? or what if thy father answer thee roughly? . . .

Then Jonathan said to David, To morrow is the new moon: and thou shalt be missed, because thy seat will be empty. And when thou hast stayed three days, then thou shalt go down quickly, and come to the place where thou didst hide thyself when the business was in hand, and shalt
20:19 remain by the stone Ezel. And I will shoot three arrows on the side thereof, as though I shot at a mark. And, behold, I will send a lad, saying, Go, find out the arrows. If I expressly say unto the lad, Behold, the arrows are on this side of thee, take them; then come thou: for there is peace to thee, and no hurt; as the Lord liveth. But if I say thus unto the young man, Behold, the arrows are beyond thee; go thy way: for the Lord hath sent thee away. And as touching the matter which
:23 thou and I have spoken of, behold, the Lord be between thee and me for ever.

So David hid himself in the field: and when the new moon was come, the king sat him down to eat meat. And the king sat upon his seat, as at other times, even upon a seat by the
:25 wall: and Jonathan arose, and Abner sat by Saul's side, and David's place was empty. Nevertheless Saul spake not any
:26 thing that day: for he thought, Something hath befallen him, he is not clean; surely he is not clean.

And it came to pass on the morrow, which was the second day of the month, that David's place was empty: and Saul said unto Jonathan his son, Wherefore cometh not the son of Jesse to meat, neither yesterday, nor to day? And Jonathan answered Saul, David earnestly asked leave of me to go to Beth-lehem: and he said, Let me go, I pray thee; for our family hath a sacrifice in the city; and my brother, he hath com-

I Samuel

manded me to be there: and now, if I have found favour in thine eyes, let me get away, I pray thee, and see my brethren. Therefore he cometh not unto the king's table.

Then Saul's anger was kindled against Jonathan, and he **20**:30 said unto him, Thou son of the perverse rebellious woman, do not I know that thou hast chosen the son of Jesse to thine own confusion, and unto the confusion of thy mother's nakedness? For as long as the son of Jesse liveth upon the ground, thou shalt not be established, nor thy kingdom. Wherefore now send and fetch him unto me, for he shall surely die.

And Jonathan answered Saul his father, and said unto him, Wherefore shall he be slain? what hath he done? And Saul cast a javelin at him to smite him: whereby Jonathan knew that it was determined of his father to slay David. So Jonathan arose from the table in fierce anger, and did eat no meat the second day of the month: for he was grieved for David, because his father had done him shame.

And it came to pass in the morning, that Jonathan went out into the field at the time appointed with David, and a little lad with him. And he said unto his lad, Run, find out now the arrows which I shoot. And as the lad ran, he shot an arrow beyond him. And when the lad was come to the place of the arrow which Jonathan had shot, Jonathan cried after the lad, and said, Is not the arrow beyond thee? And Jonathan cried after the lad, Make speed, haste, stay not. And Jonathan's lad gathered up the arrows, and came to his master. But the lad knew not any thing: only Jonathan and David knew the matter.

DAVID SPARES SAUL'S LIFE

I Samuel

And it came to pass, when Saul was returned from following **24**:1 the Philistines, that it was told him, saying, Behold, David is in the wilderness of En-gedi. Then Saul took three thousand chosen men out of all Israel, and went to seek David and his men upon the rocks of the wild goats. And he came to the sheepcotes by the way, where was a cave; and Saul went in to cover his feet: and David and his men remained in the sides of the cave.

24:4 And the men of David said unto him, Behold the day of which the LORD said unto thee, Behold, I will deliver thine enemy into thine hand, that thou mayest do to him as it shall seem good unto thee. Then David arose, and cut off the skirt of Saul's robe privily. And it came to pass afterward, that David's heart smote him, because he had cut off Saul's skirt. And he said unto his men, The LORD forbid that I should do this thing unto my master, the LORD's anointed, to stretch forth mine hand against him, seeing he is the anointed of the LORD. So David stayed his servants with these words, and suffered them not to rise against Saul.

But Saul rose up out of the cave, and went on his way. David also arose afterward, and went out of the cave, and cried after Saul, saying, My lord the king. And when Saul looked behind him, David stooped with his face to the earth, and bowed himself.

And David said to Saul, Wherefore hearest thou men's
words, saying, Behold, David seeketh thy hurt? Behold, this
day thine eyes have seen how that the LORD had delivered
thee to day into mine hand in the cave: and some bade me kill
thee: but mine eye spared thee; and I said, I will not put forth
mine hand against my lord; for he is the LORD's anointed.
Moreover, my father, see, yea, see the skirt of thy robe in my
hand: for in that I cut off the skirt of thy robe, and killed thee
not, know thou and see that there is neither evil nor trans-
gression in mine hand, and I have not sinned against thee; yet
thou huntest my soul to take it. The LORD judge between me
and thee, and the LORD avenge me of thee: but mine hand
:13 shall not be upon thee. As saith the proverb of the ancients,
Wickedness proceedeth from the wicked: but mine hand shall
not be upon thee. After whom is the king of Israel come out?
after whom dost thou pursue? after a dead dog, after a flea.
the LORD therefore be judge, and judge between me and thee,
and see, and plead my cause, and deliver me out of thine hand.

And it came to pass, when David had made an end of speak-

I SAMUEL

ing these words unto Saul, that Saul said, Is this thy voice, my son David? And Saul lifted up his voice, and wept. And he said to David, Thou art more righteous than I: for thou hast rewarded me good, whereas I have rewarded thee evil. And thou hast shewed this day how that thou hast dealt well with me: forasmuch as when the LORD had delivered me into thine hand, thou killedst me not. For if a man find his enemy, will he let him go well away? wherefore the LORD reward thee good for that thou hast done unto me this day. And now, behold, I know well that thou shalt surely be king, and that the kingdom of Israel shall be established in thine hand. Swear now therefore unto me by the LORD, that thou wilt not cut off my seed after me, and that thou wilt not destroy my name out **24**:21 of my father's house.

And David sware unto Saul. And Saul went home; but David and his men gat them up unto the hold.

THE WITCH OF EN-DOR

I SAMUEL

28:3 Now Samuel was dead, and all Israel had lamented him, and buried him in Ramah, even in his own city. And Saul had put away those that had familiar spirits, and the wizards, out of the land.

And the Philistines gathered themselves together, and came and pitched in Shunem: and Saul gathered all Israel together, and they pitched in Gilboa. And when Saul saw the host of the Philistines, he was afraid, and his heart greatly trembled. And when Saul inquired of the LORD, the LORD answered :6 him not, neither by dreams, nor by Urim, nor by prophets.

Then said Saul unto his servants, Seek me a woman that hath a familiar spirit, that I may go to her, and inquire of her. And his servants said to him, Behold, there is a woman that hath a familiar spirit at En-dor.

And Saul disguised himself, and put on other raiment, and he went, and two men with him, and they came to the woman by night: and he said, I pray thee, divine unto me by the familiar spirit, and bring me him up, whom I shall name unto thee.

And the woman said unto him, Behold, thou knowest what Saul hath done, how he hath cut off those that have familiar spirits, and the wizards, out of the land: wherefore then layest thou a snare for my life, to cause me to die?

And Saul sware to her by the Lord, saying, As the Lord liveth, there shall no punishment happen to thee for this thing.

Then said the woman, Whom shall I bring up unto thee?

And he said, Bring me up Samuel.

And when the woman saw Samuel, she cried with a loud voice: and the woman spake to Saul, saying, Why hast thou deceived me? for thou art Saul.

And the king said unto her, Be not afraid: for what sawest thou?

And the woman said unto Saul, I saw gods ascending out of the earth.

And he said unto her, What form is he of?

And she said, An old man cometh up; and he is covered with a mantle.

And Saul perceived that it was Samuel, and he stooped with his face to the ground, and bowed himself.

And Samuel said to Saul, Why hast thou disquieted me, to bring me up?

And Saul answered, I am sore distressed; for the Philistines make war against me, and God is departed from me, and answereth me no more, neither by prophets, nor by dreams: therefore I have called thee, that thou mayest make known unto me what I shall do.

Then said Samuel, Wherefore then dost thou ask of me, seeing the Lord is departed from thee, and is become thine enemy? . . . And to morrow shalt thou and thy sons be with me: the Lord also shall deliver the host of Israel into the hands of the Philistines.

Then Saul fell straightway all along on the earth, and was sore afraid, because of the words of Samuel: and there was no strength in him; for he had eaten no bread all the day,

I Samuel

nor all the night. And the woman came unto Saul, and saw that he was sore troubled, and said unto him, Behold, thine handmaid hath obeyed thy voice, and I have put my life in my hand, and have hearkened unto thy words which thou spakest unto me. Now therefore, I pray thee, hearken thou also unto the voice of thine handmaid, and let me set a morsel of bread before thee; and eat, that thou mayest have strength, when thou goest on thy way. But he refused, and said, I will not eat. But his servants, together with the woman, compelled him; and he hearkened unto their voice. So he arose from the earth, and sat upon the bed. And the woman had a fat calf in the house; and she hasted, and killed it, and took flour, and kneaded it, and did bake unleavened bread thereof: and she brought it before Saul, and before his servants; and they did eat. Then they rose up, and went away that night.

DAVID'S LAMENT OVER SAUL AND JONATHAN

I Samuel

Now the Philistines fought against Israel: and the men of 31:1
Israel fled from before the Philistines, and fell down slain in mount Gilboa. And the Philistines followed hard upon Saul and upon his sons; and the Philistines slew Jonathan, and Abinadab, and Melchishua, Saul's sons. And the battle went sore against Saul, and the archers hit him; and he was sore wounded of the archers.

Then said Saul unto his armourbearer, Draw thy sword, and thrust me through therewith; lest these uncircumcised come and thrust me through, and abuse me. But his armourbearer would not; for he was sore afraid. Therefore Saul took a sword, and fell upon it. And when his armourbearer saw that Saul was dead, he fell likewise upon his sword, and died with him. So Saul died, and his three sons, and his armourbearer, and all his men, that same day together. . . .

II Samuel

1:17 And David lamented with this lamentation over Saul and over Jonathan his son:

The beauty of Israel is slain
Upon thy high places:
How are the mighty fallen!
Tell it not in Gath,
Publish it not in the streets of Askelon;
Lest the daughters of the Philistines rejoice,
Lest the daughters of the uncircumcised triumph.
Ye mountains of Gilboa,
Let there be no dew,
Neither let there be rain, upon you,
:21 Nor fields of offerings:
For there the shield of the mighty
Is vilely cast away,
The shield of Saul, as though he had not
Been anointed with oil.
From the blood of the slain,
From the fat of the mighty,
The bow of Jonathan turned not back,
And the sword of Saul
Returned not empty.
Saul and Jonathan were lovely
And pleasant in their lives,
And in their death they were not divided:
They were swifter than eagles,
They were stronger than lions.
Ye daughters of Israel, weep over Saul,
Who clothed you in scarlet,
With other delights,
Who put on ornaments of gold
Upon your apparel.
How are the mighty fallen
In the midst of the battle!
:25 O Jonathan, thou wast slain in thine high places.
I am distressed for thee,
My brother Jonathan:
Very pleasant hast thou been unto me:

II Samuel

Thy love to me was wonderful,
Passing the love of women.
How are the mighty fallen,
And the weapons of war perished!

DAVID AND BATH-SHEBA

II Samuel

And it came to pass in an eveningtide, that David arose **11**:2 from off his bed, and walked upon the roof of the king's house: and from the roof he saw a woman washing herself; and the woman was very beautiful to look upon. And David sent and inquired after the woman. And one said, Is not this Bath-sheba, the daughter of Eliam, the wife of Uriah the Hittite? And David sent messengers, and took her; and she came in unto him, and he lay with her; for she was purified from her uncleanness: and she returned unto her house. And the woman conceived, and sent and told David, and said, I am with child.

And David sent to Joab, saying, Send me Uriah the Hittite. And Joab sent Uriah to David. And when Uriah was come unto him, David demanded of him how Joab did, and how the people did, and how the war prospered. And David said to Uriah, Go down to thy house, and wash thy feet. And Uriah departed out of the king's house, and there followed him a mess of meat from the king. But Uriah slept at the door of the king's house with all the servants of his lord, and went not down to his house.

And when they had told David, saying, Uriah went not down unto his house, David said unto Uriah, Camest thou not from thy journey? why then didst thou not go down unto thine house? And Uriah said unto David, The ark, and Israel, and Judah, abide in tents; and my lord Joab, and the servants of my lord, are encamped in the open fields; shall I then go into mine house, to eat and to drink, and to lie with my wife? as thou livest, and as thy soul liveth, I will not do this thing.

II Samuel

And David said to Uriah, Tarry here to day also, and to morrow I will let thee depart. So Uriah abode in Jerusalem that day, and the morrow. And when David had called him, he did eat and drink before him; and he made him drunk: and at even he went out to lie on his bed with the servants of his lord, but went not down to his house.

And it came to pass in the morning, that David wrote a letter to Joab, and sent it by the hand of Uriah. And he wrote in the letter, saying, Set ye Uriah in the forefront of the hottest battle, and retire ye from him, that he may be smitten, and die.

And it came to pass, when Joab observed the city, that he assigned Uriah unto a place where he knew that valiant men were. And the men of the city went out, and fought with Joab: and there fell some of the people of the servants of David; and Uriah the Hittite died also. . . .

And when the wife of Uriah heard that Uriah her husband was dead, she mourned for her husband. And when the mourning was past, David went and fetched her to his house, and she became his wife, and bare him a son.

But the thing that David had done displeased the Lord.
12:1 And the Lord sent Nathan unto David. And he came
unto him, and said unto him, There were two men in one
city; the one rich, and the other poor. The rich man had ex-
ceeding many flocks and herds: but the poor man had noth-
ing, save one little ewe lamb, which he had bought and nour-
ished up: and it grew up together with him, and with his
:3 children; it did eat of his own meat, and drank of his own
cup, and lay in his bosom, and was unto him as a daughter.
And there came a traveller unto the rich man, and he spared
to take of his own flock and of his own herd, to dress for the
wayfaring man that was come unto him; but took the poor
man's lamb, and dressed it for the man that was come to him.
:5 And David's anger was greatly kindled against the man;
and he said to Nathan, As the Lord liveth, the man that hath
:6 done this thing shall surely die: and he shall restore the lamb
fourfold, because he did this thing, and because he had no
pity.

And Nathan said to David, Thou art the man. Thus saith the LORD God of Israel, I anointed thee king over Israel, and I delivered thee out of the hand of Saul; and I gave thee thy master's house, and thy master's wives into thy bosom, and gave thee the house of Israel and of Judah; and if that had been too little, I would moreover have given unto thee such **12**:8
and such things. Wherefore hast thou despised the commandment of the LORD, to do evil in his sight? thou hast killed Uriah the Hittite with the sword, and hast taken his wife to be thy wife, and hast slain him with the sword of the children of Ammon. Now therefore the sword shall never depart from thine house; because thou hast despised me, and hast taken the wife of Uriah the Hittite to be thy wife. Thus saith the LORD, Behold, I will raise up evil against thee out of thine own house, and I will take thy wives before thine eyes, and give them unto thy neighbour. . . . For thou didst it secretly: but I will do this thing before all Israel, and before the sun.

And David said unto Nathan, I have sinned against the LORD.

And Nathan said unto David, the LORD also hath put away thy sin; thou shalt not die. Howbeit, because by this deed thou hast given great occasion to the enemies of the LORD to blaspheme, the child also that is born unto thee shall surely die. And Nathan departed unto his house.

And the LORD struck the child that Uriah's wife bare unto David, and it was very sick. David therefore besought God for the child; and David fasted, and went in, and lay all night upon the earth. And the elders of his house arose, and went to him, to raise him up from the earth: but he would not, neither did he eat bread with them. And it came to pass on the seventh day, that the child died.

ABSALOM'S REBELLION

II Samuel

14:25 But in all Israel there was none to be so much praised as Absalom for his beauty: from the sole of his foot even to the crown of his head there was no blemish in him. And when he polled his head (for it was at every year's end that he polled it: because the hair was heavy on him, therefore he polled it:) he weighed the hair of his head at two hundred shekels after the king's weight. . . .

15:1 And it came to pass after this, that Absalom prepared him chariots and horses, and fifty men to run before him. And Absalom rose up early, and stood beside the way of the gate: and it was so, that when any man that had a controversy came to the king for judgment, then Absalom called unto him, and said, Of what city art thou? And he said, Thy servant is of one of the tribes of Israel. And Absalom said unto him, See, thy matters are good and right; but there is no man deputed of the king to hear thee. Absalom said moreover, Oh that I were made judge in the land, that every man which hath any suit or cause might come unto me, and I would do him justice! And it was so, that when any man came nigh to him to do him obeisance, he put forth his hand, and took him, and kissed him. And on this manner did Absalom to all Israel that came to the king for judgment: so Absalom stole the hearts of the men of Israel.

:7 And it came to pass after forty years, that Absalom said unto the king, I pray thee, let me go and pay my vow, which I have vowed unto the Lord, in Hebron. For thy servant vowed a vow while I abode at Geshur in Syria, saying, If the Lord shall bring me again indeed to Jerusalem, then I will serve the Lord. And the king said unto him, Go in peace. So he arose, and went to Hebron.

But Absalom sent spies throughout all the tribes of Israel, saying, As soon as ye hear the sound of the trumpet, then ye shall say, Absalom reigneth in Hebron. And with Absalom went two hundred men out of Jerusalem, that were called; and they went in their simplicity, and they knew not any thing. And Absalom sent for Ahithophel the Gilonite, David's counseller, from his city, even from Giloh, while he offered sacrifices. And the conspiracy was strong; for the people increased continually with Absalom. . . .

And David numbered the people that were with him, and 18:1
set captains of thousands and captains of hundreds over
them. And David sent forth a third part of the people under :2
the hand of Joab, and a third part under the hand of Abishai the son of Zeruiah, Joab's brother, and a third part under the hand of Ittai the Gittite. And the king said unto the people, I will surely go forth with you myself also. But the people answered, Thou shalt not go forth: for if we flee away, they will not care for us; neither if half of us die, will they care for us: but now thou art worth ten thousand of us: therefore now it is better that thou succour us out of the city. And the king said unto them, What seemeth you best I will do. And the king stood by the gate side, and all the people came out by hundreds and by thousands.

And the king commanded Joab and Abishai and Ittai, saying, Deal gently for my sake with the young man, even with Absalom. And all the people heard when the king gave all the captains charge concerning Absalom.

So the people went out into the field against Israel: and the battle was in the wood of Ephraim; where the people of Israel were slain before the servants of David, and there was there a great slaughter that day of twenty thousand men. For the battle was there scattered over the face of all the country: and the wood devoured more people that day than the sword devoured.

And Absalom met the servants of David. And Absalom rode upon a mule, and the mule went under the thick boughs of a great oak, and his head caught hold of the oak, and he was taken up between the heaven and the earth; and the mule that was under him went away. And a certain man saw it, and told Joab, and said, Behold, I saw Absalom hanged in an oak.

And Joab said unto the man that told him, And, behold, thou sawest him, and why didst thou not smite him there to

II Samuel

the ground? and I would have given thee ten shekels of silver, and a girdle.

And the man said unto Joab, Though I should receive a thousand shekels of silver in mine hand, yet would I not put forth mine hand against the king's son: for in our hearing the king charged thee and Abishai and Ittai, saying, Beware that none touch the young man Absalom. Otherwise I should have wrought falsehood against mine own life: for there is no matter hid from the king, and thou thyself wouldest have set thyself against me.

Then said Joab, I may not tarry thus with thee. And he took three darts in his hand, and thrust them through the heart of Absalom, while he was yet alive in the midst of the oak. And ten young men that bare Joab's armour compassed about and smote Absalom, and slew him.

And Joab blew the trumpet, and the people returned from pursuing after Israel: for Joab held back the people. And they took Absalom, and cast him into a great pit in the wood, and laid a very great heap of stones upon him: and all Israel fled every one to his tent. . . .

Then said Ahimaaz the son of Zadok, Let me now run, and bear the king tidings, how that the Lord hath avenged him of his enemies. And Joab said unto him, Thou shalt not bear tidings this day, but thou shalt bear tidings another day: but this day thou shalt bear no tidings, because the king's son is dead. Then said Joab to Cushi, Go tell the king what thou
18:21 hast seen. And Cushi bowed himself unto Joab, and ran.

Then said Ahimaaz the son of Zadok yet again to Joab, But howsoever, let me, I pray thee, also run after Cushi. And Joab said, Wherefore wilt thou run, my son, seeing that thou hast no tidings ready? But howsoever, said he, let me run. And he said unto him, Run. Then Ahimaaz ran by the way of the plain, and overran Cushi.

And David sat between the two gates: and the watchman went up to the roof over the gate unto the wall, and lifted up his eyes, and looked, and behold a man running alone. And the watchman cried, and told the king. And the king said, If he be alone, there is tidings in his mouth. And he came apace, and drew near. And the watchman saw another man running: and the watchman called unto the porter, and said, Behold another man running alone. And the king said, He also bringeth tidings. And the watchman said, Me thinketh the running of the foremost is like the running of Ahimaaz the son of Zadok. And the king said, He is a good man, and cometh with good tidings.

And Ahimaaz called, and said unto the king, All is well. **18**:28 And he fell down to the earth upon his face before the king, and said, Blessed be the LORD thy God, which hath delivered up the men that lifted up their hand against my lord the king.

And the king said, Is the young man Absalom safe?

And Ahimaaz answered, When Joab sent the king's servant, and me thy servant, I saw a great tumult, but I knew not what it was.

And the king said unto him, Turn aside, and stand here. And he turned aside, and stood still. And, behold, Cushi came; and Cushi said, Tidings, my lord the king: for the LORD hath avenged thee this day of all them that rose up against thee.

And the king said unto Cushi, Is the young man Absalom safe?

And Cushi answered, The enemies of my lord the king, and all that rise against thee to do thee hurt, be as that young man is.

And the king was much moved, and wept up to the chamber over the gate, and wept: and as he went, thus he said, O my son Absalom, my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son!

And it was told Joab, Behold, the king weepeth and mourneth for Absalom. **19**:1 And the victory that day was turned into mourning unto all the people: for the people heard say that day how the king was grieved for his son. And the people gat them by stealth that day into the city, as people being ashamed steal away when they flee in battle. But the king covered his face, and the king cried with a loud voice, O my son Absalom, O Absalom, my son, my son!

SOLOMON'S WISDOM

I Kings

3:5 In Gibeon the Lord appeared to Solomon in a dream by night: and God said, Ask what I shall give thee.

And Solomon said, Thou hast shewed unto thy servant David my father great mercy, according as he walked before thee in truth, and in righteousness, and in uprightness of heart with thee; and thou hast kept for him this great kindness, that thou hast given him a son to sit on his throne, as it is this day. And now, O Lord my God, thou hast made thy

:7 servant king instead of David my father: and I am but a little child: I know not how to go out or come in. And thy servant is in the midst of thy people which thou hast chosen, a great people, that cannot be numbered nor counted for multitude. Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad: for who is able to judge this thy so great a people?

And the speech pleased the Lord, that Solomon had asked this thing. And God said unto him, Because thou hast asked this thing, and hast not asked for thyself, long life; neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding to discern judgment; behold, I have done according to thy words: lo, I have given thee a wise and an understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee. And I have also given thee that which thou hast not asked, both riches, and honour: so that there shall not be any among the kings like unto thee all thy days. And if thou wilt walk in my ways, to keep my statutes and my commandments, as thy father David did walk, then I will lengthen thy days.

And Solomon awoke; and, behold, it was a dream. And he came to Jerusalem, and stood before the ark of the covenant of the Lord, and offered up burnt offerings, and offered peace offerings, and made a feast to all his servants.

Then came there two women, that were harlots, unto the king, and stood before him. And the one woman said, O my lord, I and this woman dwell in one house; and I was deliv-

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ered of a child with her in the house. And it came to pass the third day after that I was delivered, that this woman was delivered also: and we were together; there was no stranger with us in the house, save we two in the house. And this woman's child died in the night; because she overlaid it. And she arose at midnight, and took my son from beside me, while thine handmaid slept, and laid it in her bosom, and laid her dead child in my bosom. And when I rose in the morning to give my child suck, behold, it was dead: but when I had considered it in the morning, behold, it was not my son, which I did bear.

And the other woman said, Nay; but the living is my son, and the dead is thy son. And this said, No; but the dead is thy son, and the living is my son. Thus they spake before the king.

Then said the king, The one saith, This is my son that liveth, and thy son is the dead: and the other saith, Nay; but thy son is the dead, and my son is the living. And the king said, Bring me a sword. And they brought a sword before the king. And the king said, Divide the living child in two, and give half to the one, and half to the other.

Then spake the woman whose the living child was unto the king, for her bowels yearned upon her son, and she said, O my lord, give her the living child, and in no wise slay it. But the other said, Let it be neither mine nor thine, but divide it. Then the king answered and said, Give her the living child, and in no wise slay it: she is the mother thereof.

And all Israel heard of the judgment which the king had judged; and they feared the king: for they saw that the wisdom of God was in him, to do judgment.

SOLOMON'S TEMPLE

I Kings

And Hiram king of Tyre sent his servants unto Solomon; 5:1
for he had heard that they had anointed him king in the room of his father: for Hiram was ever a lover of David.

And Solomon sent to Hiram, saying, Thou knowest how

that David my father could not build an house unto the
name of the Lord his God for the wars which were about him
on every side, until the Lord put them under the soles of his
feet. But now the Lord my God hath given me rest on every
side, so that there is neither adversary nor evil occurrent.
5:5 And, behold, I purpose to build an house unto the name of the
Lord my God, as the Lord spake unto David my father,
saying, Thy son, whom I will set upon thy throne in thy
:6 room, he shall build an house unto my name. Now therefore
command thou that they hew me cedar trees out of Lebanon;
and my servants shall be with thy servants: and unto thee
will I give hire for thy servants according to all that thou
shalt appoint: for thou knowest that there is not among us any
that can skill to hew timber like unto the Sidonians.

And it came to pass, when Hiram heard the words of Solomon, that he rejoiced greatly, and said, Blessed be the Lord this day, which hath given unto David a wise son over this great people.

And Hiram sent to Solomon, saying, I have considered the things which thou sentest to me for: and I will do all thy desire concerning timber of cedar, and concerning timber of fir. My servants shall bring them down from Lebanon unto the sea: and I will convey them by sea in floats unto the place that thou shalt appoint me, and will cause them to be discharged there, and thou shalt receive them: and thou shalt accomplish my desire, in giving food for my household.

So Hiram gave Solomon cedar trees and fir trees according
to all his desire. And Solomon gave Hiram twenty thousand
:11 measure of wheat for food to his household, and twenty
measures of pure oil: thus gave Solomon to Hiram year by
year. And the Lord gave Solomon wisdom, as he promised
him: and there was peace between Hiram and Solomon; and
they two made a league together.

And king Solomon raised a levy out of all Israel; and the levy was thirty thousand men. And he sent them to Lebanon, ten thousand a month by courses: a month they were in Lebanon, and two months at home: and Adoniram was over the levy. And Solomon had threescore and ten thousand that

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bare burdens, and fourscore thousand hewers in the mountains; beside the chief of Solomon's officers which were over the work, three thousand and three hundred, which ruled over the people that wrought in the work. And the king commanded, and they brought great stones, costly stones, and hewed stones, to lay the foundation of the house. And Solomon's builders and Hiram's builders did hew them, and the stonesquarers: so they prepared timber and stones to build the house. . . .

And the house, when it was in building, was built of stone made ready before it was brought thither: so that there was neither hammer nor axe nor any tool of iron heard in the house, while it was in building. . . .

And the whole house he overlaid with gold, until he had finished all the house: also the whole altar that was by the oracle he overlaid with gold. . . . And he carved all the walls of the house round about with carved figures of cherubims **6**:29
and palm trees and open flowers, within and without. . . .

In the fourth year was the foundation of the house of the :37
Lord laid, in the month Zif: and in the eleventh year, in the
month Bul, which is the eighth month, was the house finished :38
throughout all the parts thereof, and according to all the fashion of it. So was he seven years in building it.

THE QUEEN OF SHEBA

I Kings

And when the queen of Sheba heard of the fame of Solomon **10**:1
concerning the name of the Lord, she came to prove him with hard questions. And she came to Jerusalem with a very great train, with camels that bare spices, and very much gold, and precious stones: and when she was come to Solomon, she communed with him of all that was in her heart. And Solomon told her all her questions: there was not any thing hid from the king, which he told her not.

And when the queen of Sheba had seen all Solomon's wisdom, and the house that he had built, and the meat of his table, and the sitting of his servants, and the attendance of :5

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his ministers, and their apparel, and his cupbearers, and his ascent by which he went up unto the house of the LORD;
10:6 there was no more spirit in her. And she said to the king, It was a true report that I heard in mine own land of thy acts and of thy wisdom. Howbeit I believed not the words, until I came, and mine eyes had seen it: and, behold, the half was not told me: thy wisdom and prosperity exceedeth the fame which I heard. Happy are thy men, happy are these thy servants, which stand continually before thee, and that hear thy wisdom. Blessed be the LORD thy God, which delighted in thee, to set thee on the throne of Israel: because the LORD loved Israel for ever, therefore made he thee king, to do judgment and justice.

And she gave the king an hundred and twenty talents of gold, and of spices very great store, and precious stones: there came no more such abundance of spices as these which the queen of Sheba gave to king Solomon. . . .

And king Solomon gave unto the queen of Sheba all her desire, whatsoever she asked, beside that which Solomon gave her of his royal bounty. So she turned and went to her own country, she and her servants.

HOW THE KINGDOM CAME TO BE DIVIDED

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12:1 And Rehoboam went to Shechem: for all Israel were come to Shechem to make him king.

:2 And it came to pass, when Jeroboam the son of Nebat, who was yet in Egypt, heard of it, (for he was fled from the presence of king Solomon, and Jeroboam dwelt in Egypt;) that they sent and called him. And Jeroboam and all the congregation of Israel came, and spake unto Rehoboam, saying, Thy father made our yoke grievous: now therefore make thou the grievous service of thy father, and his heavy yoke which he put upon us, lighter, and we will serve thee. And he said unto them, Depart yet for three days, then come again to me. And the people departed.

And king Rehoboam consulted with the old men, that stood before Solomon his father while ye yet lived, and said, How do ye advise that I may answer this people?

And they spake unto him, saying, If thou wilt be a servant unto this people this day, and wilt serve them, and answer them, and speak good words to them, then they will be thy servants for ever.

But he forsook the counsel of the old men, which they had given him, and consulted with the young men that were grown up with him, and which stood before him: and he said unto them, What counsel give ye that we may answer this people, who have spoken to me, saying, Make the yoke which thy father did put upon us lighter?

And the young men that were grown up with him spake unto him, saying, Thus shalt thou speak unto this people that spake unto thee, saying, Thy father made our yoke heavy, but make thou it lighter unto us; thus shalt thou say unto them, My little finger shall be thicker than my father's loins. And now whereas my father did lade you with a heavy yoke, I will add to your yoke: my father hath chastised you with whips, but I will chastise you with scorpions.

So Jeroboam and all the people came to Rehoboam the third day, as the king had appointed, saying, Come to me again the third day. And the king answered the people roughly, and forsook the old men's counsel that they gave him; and spake to them after the counsel of the young men, saying, My father made your yoke heavy, and I will add to your yoke: my father also chastised you with whips, but I will chastise you with scorpions.

So when all Israel saw that the king hearkened not unto them, the people answered the king, saying, What portion have we in David? neither have we inheritance in the son of Jesse: to your tents, O Israel: now see to thine own house, David. So Israel departed unto their tents. But as for the children of Israel which dwelt in the cities of Judah, Rehoboam reigned over them.

THE PROPHET ELIJAH

I Kings

16:30 And Ahab the son of Omri did evil in the sight of the Lord
above all that were before him. And it came to pass, as if it
:31 had been a light thing for him to walk in the sins of Jeroboam
the son of Nebat, that he took to wife Jezebel the daughter
:32 of Ethbaal king of the Zidonians, and went and served Baal,
and worshipped him. And he reared up an altar for Baal in
:33 the house of Baal, which he had built in Samaria. And Ahab
made a grove; and Ahab did more to provoke the Lord God
of Israel to anger than all the kings of Israel that were before
him. . . .

17:1 And Elijah the Tishbite, who was of the inhabitants of Gilead, said unto Ahab, As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word.

And the word of the Lord came unto him, saying, Get thee
:3 hence, and turn thee eastward, and hide thyself by the brook
Cherith, that is before Jordan. And it shall be, that thou shalt drink of the brook; and I have commanded the ravens to feed thee there.

So he went and did according unto the word of the Lord: for he went and dwelt by the brook Cherith, that is before Jordan. And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening; and he drank of the brook.

And it came to pass after a while, that the brook dried up, because there had been no rain in the land. And the word of the Lord came unto him, saying, Arise, get thee to Zarephath, which belongeth to Zidon, and dwell there: behold, I have commanded a widow woman there to sustain thee.

So he arose and went to Zarephath. And when he came to the gate of the city, behold, the widow woman was there gathering of sticks: and he called to her, and said, Fetch me, I pray thee, a little water in a vessel, that I may drink. And as she was going to fetch it, he called to her, and said, Bring me, I pray thee, a morsel of bread in thine hand.

:12 And she said, As the Lord thy God liveth, I have not a cake, but an handful of meal in a barrel, and a little oil in a cruse: and, behold, I am gathering two sticks, that I may go in and dress it for me and my son, that we may eat it, and die.

And Elijah said unto her, Fear not; go and do as thou hast said: but make me thereof a little cake first, and bring it unto me, and after make for thee and for thy son. For thus saith the Lord God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the Lord sendeth rain upon the earth.

And she went and did according to the saying of Elijah: and she, and he, and her house, did eat many days. And the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the Lord, which he spake by Elijah.

And it came to pass after these things, that the son of the woman, the mistress of the house, fell sick; and his sickness was so sore, that there was no breath left in him. And she said unto Elijah, What have I to do with thee, O thou man **17**:18 of God? art thou come unto me to call my sin to remembrance, and to slay my son?

And he said unto her, Give me thy son. And he took him out of her bosom, and carried him up into a loft, where he abode, and laid him upon his own bed. And he cried unto the Lord, and said, O Lord my God, hast thou also brought evil upon the widow with whom I sojourn, by slaying her son? And he stretched himself upon the child three times, and cried unto the Lord, and said, O Lord my God, I pray thee, let this child's soul come into him again.

And the Lord heard the voice of Elijah; and the soul of the child came into him again, and he revived. And Elijah took the child, and brought him down out of the chamber into the house, and delivered him unto his mother: and Elijah said, See, thy son liveth. And the woman said to Elijah, Now by this I know that thou art a man of God, and that the word of the Lord in thy mouth is truth.

And it came to pass after many days, that the word of the **18**:1 Lord came to Elijah in the third year, saying, Go, shew thyself unto Ahab; and I will send rain upon the earth. And Elijah went to shew himself unto Ahab.

And there was a sore famine in Samaria. And Ahab called Obadiah, which was the governor of his house. (Now Obadiah feared the LORD greatly: for it was so, when Jezebel cut off the prophets of the LORD, that Obadiah took an hundred prophets, and hid them by fifty in a cave, and fed them with bread and water.) And Ahab said unto Obadiah, Go into the land, unto all fountains of water, and unto all brooks: peradventure we may find grass to save the horses and mules alive, that we lose not all the beasts. So they divided the land between them to pass throughout it: Ahab went one way by himself, and Obadiah went another way by himself.
18:7 And as Obadiah was in the way, behold, Elijah met him: and he knew him, and fell on his face, and said, Art thou that my lord Elijah?

And he answered him, I am: go, tell thy lord, Behold, Elijah is here.

And he said, What have I sinned, that thou wouldest deliver thy servant into the hand of Ahab, to slay me? As the LORD thy God liveth, there is no nation or kingdom, whither my lord hath not sent to seek thee: and when they said, He is not there; he took an oath of the kingdom and nation, that they found thee not. And now thou sayest, Go, tell thy lord, Behold, Elijah is here. And it shall come to pass, as soon as I am gone from thee, that the Spirit of the LORD shall carry thee whither I know not; and so when I come and tell Ahab, and he cannot find thee, he shall slay me: but I thy servant fear the LORD from my youth. Was it not told my lord what I did when Jezebel slew the prophets of the LORD, how I hid an hundred men of the LORD'S prophets by fifty in a cave, and fed them with bread and water? And now thou sayest, Go, tell thy lord, Behold, Elijah is here: and he shall slay me.

And Elijah said, As the LORD of hosts liveth, before whom I stand, I will surely shew myself unto him to day.

So Obadiah went to meet Ahab, and told him: and Ahab went to meet Elijah. And it came to pass, when Ahab saw Elijah, that Ahab said unto him, Art thou he that troubleth Israel?

And he answered, I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim. Now 18:19 therefore send, and gather to me all Israel unto mount Carmel, and the prophets of Baal four hundred and fifty, and the prophets of the groves four hundred, which eat at Jezebel's table.

So Ahab sent unto all the children of Israel, and gathered the prophets together unto mount Carmel.

And Elijah came unto all the people, and said, How long halt ye between two opinions? If the Lord be God, follow him: but if Baal, then follow him. And the people answered him not a word.

Then said Elijah unto the people, I, even I only, remain a prophet of the Lord; but Baal's prophets are four hundred and fifty men. Let them therefore give us two bullocks; and let them choose one bullock for themselves, and cut it in pieces, and lay it on wood, and put no fire under: and I will dress the other bullock, and lay it on wood, and put no fire under: and call ye on the name of your gods, and I will call on the name of the Lord: and the God that answereth by fire, let him be God.

And all the people answered and said, It is well spoken.

And Elijah said unto the prophets of Baal, Choose you one bullock for yourselves, and dress it first; for ye are many; and call on the name of your gods, but put no fire under. And they took the bullock which was given them, and they dressed it, and called on the name of Baal from morning even until noon, saying, O Baal, hear us. But there was no voice, nor any that answered. And they leaped upon the altar which was made.

And it came to pass at noon, that Elijah mocked them, and said, Cry aloud: for he is a god; either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked. And they cried aloud, and cut themselves after their manner with knives and lancets, till the blood gushed out upon them.

And it came to pass, when midday was past, and they
prophesied until the time of the offering of the evening sacri- :29

fice, that there was neither voice, nor any to answer, nor any that regarded.

And Elijah said unto all the people, Come near unto me. And all the people came near unto him. And he repaired the altar of the Lord that was broken down. And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, unto whom the word of the Lord came, saying, Israel shall be thy name: and with the stones he built an altar in the name of the Lord: and he made a trench about the altar, as great as would contain two measures of seed. And he put the wood in order, and cut the bullock in pieces, and laid him on the wood, and said, Fill four barrels with water, and pour it on the burnt sacrifice, and on the wood. And he said, Do it the second time. And they did it the second time. And he said, Do it the third time. And they did it the third time. And the water ran round about the altar; and he filled the trench also with water.

And it came to pass at the time of the offering of the evening sacrifice, that Elijah the prophet came near, and said, Lord God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. Hear me, O Lord, hear me, that this people may know that thou art the Lord God, and that thou hast turned their heart back again.

Then the fire of the Lord fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench.

And when all the people saw it, they fell on their faces: and they said, The Lord, he is the God; the Lord, he is the God.

And Elijah said unto them, Take the prophets of Baal: let not one of them escape. And they took them: and Elijah brought them down to the brook Kishon, and slew them there.

And Elijah said unto Ahab, Get thee up, eat and drink; for there is a sound of abundance of rain. So Ahab went up to eat and to drink.

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And Elijah went up to the top of Carmel; and he cast himself down upon the earth, and put his face between his knees, and said to his servant, Go up now, look toward the sea. And he went up, and looked, and said, There is nothing. And he said, Go again seven times. And it came to pass at the seventh time, that he said, Behold, there ariseth a little cloud out of the sea, like a man's hand. And he said, Go up, say unto Ahab, Prepare thy chariot, and get thee down, that the rain stop thee not. 18:42

And it came to pass in the mean while, that the heaven was black with clouds and wind, and there was a great rain. And Ahab rode, and went to Jezreel. And the hand of the Lord was on Elijah; and he girded up his loins, and ran before Ahab to the entrance of Jezreel.

And Ahab told Jezebel all that Elijah had done, and withal how he had slain all the prophets with the sword. Then Jezebel sent a messenger unto Elijah, saying, So let the gods do to me, and more also, if I make not thy life as the life of one of them by to morrow about this time. 19:1

And when he saw that, he arose, and went for his life, and came to Beer-sheba, which belongeth to Judah, and left his servant there. But he himself went a day's journey into the wilderness, and came and sat down under a juniper tree: and he requested for himself that he might die; and said, It is enough; now, O Lord, take away my life; for I am not better than my fathers. :4

And as he lay and slept under a juniper tree, behold, then an angel touched him, and said unto him, Arise and eat. And he looked, and, behold, there was a cake baken on the coals, and a cruse of water at his head. And he did eat and drink, and laid him down again. And the angel of the Lord came again the second time, and touched him, and said, Arise and eat; because the journey is too great for thee. And he arose, and did eat and drink, and went in the strength of that meat forty days and forty nights unto Horeb the mount of God.

And he came thither unto a cave, and lodged there. . . .

And, behold, the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before

I Kings

the Lord; but the Lord was not in the wind: and after the wind an earthquake; but the Lord was not in the earthquake:
19:12 and after the earthquake a fire; but the Lord was not in the fire: and after the fire a still small voice.

And it was so, when Elijah heard it, that he wrapped his face in his mantle, and went out, and stood in the entering in of the cave. And, behold, there came a voice unto him, and said, What doest thou here, Elijah?

And he said, I have been very jealous for the Lord God of hosts: because the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away.

And the Lord said unto him, Go, return on thy way to the wilderness of Damascus: and when thou comest, anoint Hazael to be king over Syria: and Jehu the son of Nimshi shalt thou anoint to be king over Israel: and Elisha the son of Shaphat of Abelmeholah shalt thou anoint to be prophet in thy room. And it shall come to pass, that him that escapeth the sword of Hazael shall Jehu slay: and him that escapeth from the sword of Jehu shall Elisha slay. Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him.

So he departed thence, and found Elisha the son of Shaphat, who was plowing with twelve yoke of oxen before him, and he with the twelfth: and Elijah passed by him, and cast his mantle upon him. And he left the oxen, and ran after Elijah, and said, Let me, I pray thee, kiss my father and my mother, and then I will follow thee. And he said unto him, Go back again: for what have I done to thee? And he returned back from him, and took a yoke of oxen, and slew them, and boiled their flesh with the instruments of the oxen, and gave unto the people, and they did eat. Then he arose, and went after Elijah, and ministered unto him.

NABOTH'S VINEYARD

I Kings

And it came to pass after these things, that Naboth the **21**:1
Jezreelite had a vineyard, which was in Jezreel, hard by the
palace of Ahab king of Samaria. And Ahab spake unto Na- :2
both, saying, Give me thy vineyard, that I may have it for a garden of herbs, because it is near unto my house: and I will give thee for it a better vineyard than it; or, if it seem good to thee, I will give thee the worth of it in money. And Naboth said to Ahab, The Lord forbid it me, that I should give the inheritance of my fathers unto thee.

And Ahab came into his house heavy and displeased because of the word which Naboth the Jezreelite had spoken to him: for he had said, I will not give thee the inheritance of my fathers. And he laid him down upon his bed, and turned away his face, and would eat no bread.

But Jezebel his wife came to him, and said unto him, Why is thy spirit so sad, that thou eatest no bread?

And he said unto her, Because I spake unto Naboth the Jezreelite, and said unto him, Give me thy vineyard for money; or else, if it please thee, I will give thee another vineyard for it: and he answered, I will not give thee my vineyard.

And Jezebel his wife said unto him, Dost thou now govern the kingdom of Israel? arise, and eat bread, and let thine heart be merry: I will give thee the vineyard of Naboth the Jezreelite.

So she wrote letters in Ahab's name, and sealed them with his seal, and sent the letters unto the elders and to the nobles that were in his city, dwelling with Naboth. And she wrote
in the letters, saying, Proclaim a fast, and set Naboth on :10
high among the people: and set two men, sons of Belial, before him, to bear witness against him, saying, Thou didst blaspheme God and the king. And then carry him out, and stone him, that he may die.

And the men of his city, even the elders and the nobles who were the inhabitants in his city, did as Jezebel had sent unto them, and as it was written in the letters which she had sent unto them. They proclaimed a fast, and set Naboth on high among the people. And there came in two men, children of Belial, and sat before him: and the men of Belial witnessed against him, even against Naboth, in the presence of the people, saying, Naboth did blaspheme God and the king. Then they carried him forth out of the city, and stoned him with stones, that he died.

Then they sent to Jezebel, saying, Naboth is stoned, and is dead. And it came to pass, when Jezebel heard that Naboth was stoned, and was dead, that Jezebel said to Ahab, Arise, take possession of the vineyard of Naboth the Jezreelite, which he refused to give thee for money: for Naboth is not alive, but dead. And it came to pass, when Ahab heard that Naboth was dead, that Ahab rose up to go down to the vineyard of Naboth the Jezreelite, to take possession of it.

And the word of the Lord came to Elijah the Tishbite, saying, Arise, go down to meet Ahab king of Israel, which is in Samaria: behold, he is in the vineyard of Naboth, whither he is gone down to possess it. And thou shalt speak unto him, saying, Thus saith the Lord, Hast thou killed, and also taken possession? And thou shalt speak unto him, saying, Thus saith the Lord, In the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine.

And Ahab said to Elijah, Hast thou found me, O mine enemy?

And he answered, I have found thee: because thou hast sold thyself to work evil in the sight of the Lord. . . .

22:34 And a certain man drew a bow at a venture, and smote the king of Israel between the joints of the harness: wherefore he said unto the driver of his chariot, Turn thine hand, and carry me out of the host; for I am wounded. And the battle increased that day: and the king was stayed up in his chariot against the Syrians, and died at even: and the blood ran out of the wound into the midst of the chariot. And there went a proclamation throughout the host about the going down of the sun, saying, Every man to his city, and every man to his own country.

So the king died, and was brought to Samaria; and they buried the king in Samaria. And one washed the chariot in the

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pool of Samaria; and the dogs licked up his blood; and they washed his armour; according unto the word of the LORD which he spake.

THE CHARIOT OF FIRE

II KINGS

And it came to pass, when the LORD would take up Elijah into heaven by a whirlwind, that Elijah went with Elisha from Gilgal. And Elijah said unto Elisha, Tarry here, I pray thee; for the LORD hath sent me to Beth-el. And Elisha said unto him, As the LORD liveth, and as thy soul liveth, I will not leave thee. So they went down to Beth-el. **2**:1

And the sons of the prophets that were at Beth-el came forth to Elisha, and said unto him, Knowest thou that the LORD will take away thy master from thy head to day? And he said, Yea, I know it; hold ye your peace. :3

And Elijah said unto him, Elisha, tarry here, I pray thee; for the LORD hath sent me to Jericho. And he said, As the LORD liveth, and as thy soul liveth, I will not leave thee. So they came to Jericho.

And the sons of the prophets that were at Jericho came to Elisha, and said unto him, Knowest thou that the LORD will take away thy master from thy head to day? And he answered, Yea, I know it; hold ye your peace.

And Elijah said unto him, Tarry, I pray thee, here; for the LORD hath sent me to Jordan. And he said, As the LORD liveth, and as thy soul liveth, I will not leave thee. And they two went on.

And fifty men of the sons of the prophets went, and stood to view afar off: and they two stood by Jordan. And Elijah took his mantle, and wrapped it together, and smote the waters, and they were divided hither and thither, so that they two went over on dry ground.

And it came to pass, when they were gone over, that Elijah said unto Elisha, Ask what I shall do for thee, before I be taken away from thee. And Elisha said, I pray thee, let a double portion of thy spirit be upon me. And he said, Thou

II Kings

hast asked a hard thing: nevertheless, if thou see me when I am taken from thee, it shall be so unto thee; but if not, it shall not be so.

And it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven.

And Elisha saw it, and he cried, My father, my father, the chariot of Israel, and the horsemen thereof. And he saw him no more. . . .

And he went up from thence unto Beth-el: and as he was going up by the way, there came forth little children out of the city, and mocked him, and said unto him, Go up, thou bald head; go up, thou bald head. And he turned back, and looked on them, and cursed them in the name of the Lord. And there came forth two she bears out of the wood, and tare forty and two children of them.

And he went from thence to mount Carmel, and from thence he returned to Samaria.

NAAMAN THE LEPER

II Kings

5:1 Now Naaman, captain of the host of the king of Syria, was a great man with his master, and honourable, because by him the Lord had given deliverence unto Syria: he was also a mighty man in valour, but he was a leper. And the Syrians had gone out by companies, and had brought away captive out of the land of Israel a little maid; and she waited on Naaman's wife. And she said unto her mistress, Would God my lord were with the prophet that is in Samaria! for he would recover him of his leprosy. . . .

:9 So Naaman came with his horses and with his chariot, and stood at the door of the house of Elisha. And Elisha sent a messenger unto him, saying, Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean.

But Naaman was wroth, and went away, and said, Behold, I thought, He will surely come out to me, and stand, and call on the name of the LORD his God, and strike his hand over the place, and recover the leper. Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them, and be clean? So he turned and went away in a rage.

And his servants came near, and spake unto him, and said, My father, if the prophet had bid thee do some great thing, wouldest thou not have done it? how much rather then, when he saith to thee, Wash, and be clean.

Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God: and his flesh came again like unto the flesh of a little child, and he was clean.

And he returned to the man of God, he and all his company, and came, and stood before him: and he said, Behold, now I know that there is no God in all the earth, but in Israel: now therefore, I pray thee, take a blessing of thy servant. But he said, As the LORD liveth, before whom I stand, I will receive none. And he urged him to take it; but he refused. . . .

But Gehazi, the servant of Elisha the man of God, said, Behold, my master hath spared Naaman this Syrian, in not receiving at his hands that which he brought: but, as the Lord liveth, I will run after him, and take somewhat of him. So Gehazi followed after Naaman. And when Naaman saw him running after him, he lighted down from the chariot to meet him, and said, Is all well? And he said, All is well. My master hath sent me, saying, Behold, even now there be come to me from mount Ephraim two young men of the sons of the prophets; give them, I pray thee, a talent of silver, and two changes of garments. And Naaman said, Be content, take two talents. And he urged him, and bound two talents of silver in two bags, with two changes of garments, and laid them upon two of his servants; and they bare them before him. And when he came to the tower, he took them from their hand, and bestowed them in the house: and he let the men go, and they departed.

II Kings

But he went in, and stood before his master. And Elisha said unto him, Whence comest thou, Gehazi?

And he said, Thy servant went no whither.

And he said unto him, Went not mine heart with thee, when the man turned again from his chariot to meet thee? Is it a time to receive money, and to receive garments, and oliveyards, and vineyards, and sheep, and oxen, and menservants, and maidservants? The leprosy therefore of Naaman shall cleave unto thee, and unto thy seed for ever. And he went out from his presence a leper as white as snow. . . .

DEATH OF ELISHA

II Kings

13:14 Now Elisha was fallen sick of his sickness whereof he died. And Joash the king of Israel came down unto him, and wept over his face, and said, O my father, my father, the chariot of Israel, and the horsemen thereof.

And Elisha said unto him, Take bow and arrows. And he took unto him bow and arrows. And he said to the king of Israel, Put thine hand upon the bow. And he put his hand upon it: and Elisha put his hands upon the king's hands. And he said, Open the window eastward. And he opened it. Then Elisha said, Shoot. And he shot. And he said, The arrow of the Lord's deliverance, and the arrow of deliverance from Syria: for thou shalt smite the Syrians in Aphek, till thou have consumed them.

And he said, Take the arrows. And he took them. And he said unto the king of Israel, Smite upon the ground. And he smote thrice, and stayed. And the man of God was wroth with him, and said, Thou shouldest have smitten five or six times; then hadst thou smitten Syria till thou hadst consumed it: whereas now thou shalt smite Syria but thrice.

And Elisha died, and they buried him. . . .

PROPHECY AND HISTORY

PROPHECY AND HISTORY

Old Testament prophecy as a form of literature is often very difficult to appreciate. Some of the prophets are to be numbered among the world's greatest poets; but though they wrote their prophecies they first spoke them, and the appeal of the orator is usually at the basis of these prophetic utterances. Like many other great orators, the prophets drew largely upon the national and political issues of their time, and there is no understanding what they have to say unless these conditions are known. But though the subject may be political, the purport of the prophecies is profoundly religious. One might say, therefore, that Old Testament prophecy for the most part is *poetic oratory which makes use of political conditions to enforce a religious teaching.*

The prophets were often mystics in that they felt that they came into direct contact with the mind of God and thus perceived at first hand certain eternal truths. Such truths cannot be told in simple, unimpassioned language; they cannot often be arranged in the form of an ordered argument. Filled with the high emotion which his vision has given him, the prophet-poet tends to become ejaculatory, rhapsodic. He speaks one moment as himself, and the next—sometimes without warning—he continues as Yahweh, or as repentant Israel, or in some other guise. Frequently he tries to convey his meaning by symbols. As the mood or the inspiration possesses him, he bursts forth in fervid eloquence, or drops into lamentation, or becomes enraptured in some mystical vision.

It is a mistake to think of the prophet as merely one who foretells the future. His chief function was not to do this; nor does the value—the essential truth—of his prophecy consist in the accuracy of his prediction when he does make one.

He regarded himself as a man through whom God communicated to the people; but this was not for the purpose of informing them of future events. "They were not soothsayers. Only occasionally do they venture predictions, and then only as an expression of their sublime faith. Moreover, all their predictions were conditional, and were so understood at the time they were uttered" (Baldwin). "Prophecy is the statement of eternal truth in a form suited to an immediate occasion" (T. H. Robinson).

The prophecies were collected in four rolls, entitled Isaiah, Jeremiah, Ezekiel, and The Twelve. Of these only Ezekiel is of single authorship. The Book of Daniel was later. The twelve shorter prophecies of which the authors were known (or supposed to be) were collected in the fourth roll, and the term "Minor Prophets" refers to the length and not to the relative importance of these writings. The prophecies of which the authors were not known were included in any roll where there was space for them. The most important is the beautiful prophecy which begins with the fortieth chapter of Isaiah; but anonymous prophecies are scattered throughout the Book of Isaiah in such a way as to make this the most composite of the four rolls.

The prophets dealt with historical events, and the historians wrote in the light of their teaching. That is why the historical books were appropriately included by the Jews when they spoke of "the Law and the Prophets." Old Testament prophecy and history are not two distinct literary forms, but two aspects of the same form, of which one dealt with the present and future and the other with the past. The purpose in each case was the same: not to record facts but to influence conduct. The modern insistence upon historical accuracy would have been regarded with amazement and scorn. We must divest our minds of any such criterion in judging the work of these men. Prophecy and history, therefore, cannot be separately treated, but must be read with reference to the time of their production.

AMOS

The first of the literary prophets, Amos, delivered his message about 750 B.C. He was therefore the immediate successor of Elisha; but when we pass from the quaint stories about Elisha to the actual words of Amos, we encounter not only a new type of literature but an entirely different religious attitude. The dying Elisha bade King Joash shoot arrows out of the window and "smite upon the ground;" and he was "wroth with him" because he smote only three times instead of five or six, for this meant that he would "smite Syria but thrice." This is delightful; but note the contrast now of what is coming.

Israel under Joash was victorious in its war with Syria, largely because the latter was weakened by the invasion of a much more powerful foe. The great Assyrian empire had begun its advance upon Egypt, thus marking the first stage in the mighty struggle which was to determine the fate of all the little countries that lay in its path. Biblical literature from this time on must be read in the light of this conflict. The Assyrians knew that they must come to grips with Egypt and settle the question of world supremacy. The Egyptians were equally aware of this. Neither could effectively attack the other without passing through the fertile strip of territory that lay between the Mediterranean Sea and the Arabian desert. Each saw the necessity of annexing and fortifying the countries that lay along this road. It is obvious that these little buffer states would have no chance in the struggle for existence.

But after subduing Damascus, the capital of Syria, the Assyrians had withdrawn, and for nearly half a century there had been no sign of their renewing their policy of conquest. Israel under Joash and Jeroboam II, his son and successor, grew prosperous in this period of peace. It was now the strongest state between Assyria and Egypt, and quite as strong as the united kingdom had been in the days of Solomon. But luxury and corruption had been the inevitable result of prosperity and the feeling of security. The Israelites believed that their worldly success was a sign of Yahweh's favor. Their worship of him was never more punctiliously and enthusiastically conducted, but drunkenness and licentiousness went along with the offering of sacrifices and the observance of other religious rites. "Revelry and tumultuous carousing marked the festivals," writes Professor Cornill; and he gives a vivid imaginative picture of the scene:

> But just as the festival mirth was at its highest, it was suddenly interrupted. An unknown, plain-looking man of the people forced his way through the crowd of merry-makers. A divine fire gleamed in his eyes, a holy gravity suffused his countenance. With shy, involuntary respect room is made for him, and before the people well know what has happened, he has drowned and brought to silence the festive songs by the piercing mournful cry of his lamentation.

To get the full flavor of even the four-line prophecy or oracle that stands at the beginning of the Book of Amos it is necessary first of all to visualize this scene, and to remember that while the merry-makers were carousing and feeling secure in the protection of Yahweh, the huge dormant empire of the Assyrians was beginning to stir. It must be remembered also that their conception of Yahweh was completely anthropomorphic; he "dwelt" on Mount Zion, in Jerusalem; he was a God who had shown his tremendous power by enabling his followers to conquer Palestine and to grow rich, but who was capable of blazing out in rage when his people were sinful. Amos was a herdsman who had come up to the northern kingdom from near Jerusalem. He was dressed as a shepherd. He had learned much wisdom during long days and nights under the open sky, and had realized the impending disaster. But Israel was at peace and prosperous. There the shepherds were rejoicing in plenty. Happy villages dotted the slopes of Mount Carmel, a bold promonotory that fronted the Mediterranean and was the most impressive feature of the landscape, arresting the eye from all parts of central Palestine. It was closely associated with the work of Elijah and Elisha, and any blight upon it signified disastrous days for Israel. "Oak, olive, and pine, myrtle, honeysuckle and laurel grow luxuriously, while in the spring its sides are radiant with the rainbow hues of multitudinous flowers" (Ewing). Among the revelers in corrupt Samaria comes the herdsman Amos, and cries out,

> Yahweh will roar from Zion,
>   And utter his voice from Jerusalem;
> And the habitations of the shepherds shall mourn,
>   And the top of Carmel shall wither.

After this stanza, which stands by itself as a sort of prelude, we have the highly rhetorical poem here given under the title, "Doom of the Nations." Amos is the earliest of the prophets whose work is preserved under his own name, but prophecy as a literary form reached perfection in his hands. The remoteness of this type of literature from all modern writings makes it necessary to examine these selections with particular care.

Notice that in spite of all the intensity and fervor of the stern and terrible pronouncement of doom to the nations, there is symmetry throughout and a perfectly arranged climax. Amos begins with Syria, Israel's chief enemy on the north, thus gaining sympathy and enthusiasm by his pronouncement against it; for three (the number signifying completeness) and for four (a superabundance) of transgressions, Yahweh will not permit that nation to go unpunished. The naming for destruction of the principal cities of the doomed nation gives graphicness to the picture and a sense of the completeness of the desolation. From Syria on the north, Amos turns to their old enemies the Philistines on the south, and again arouses eager attention and intense approval as he prophesies their utter destruction. Then he turns to Tyre on the northwest, a step nearer Israel; then to Edom on the southeast; then to Ammon, and Moab, and Judah, and so finally—having thus circled about but coming always closer and closer, he swoops down for his seventh pronouncement of doom upon Israel itself. This is magnificent rhetoric as well as impassioned denunciation.

Amos then makes a statement that would be regarded by the orthodox in his time as blasphemous: Israel must be punished for its sins *because* Yahweh took this nation under his particular care. Notice how this idea is not explained but interpreted in the verse passage that follows. Then the iniquities for which the people are to be punished are mentioned, and here the democratic attitude of Amos is apparent. The method is not logical but emotional. Bitter sarcasm appears in the way he tells them to go on with their religious ceremonies and their sins at the same time, "for this liketh you, O ye children of Israel!" After giving expression to a dozen different ideas, all of which seem to be in his mind at once, always with intense earnestness and in a highly imaginative manner, Amos finally makes the point that he has been coming to all along: it is not solemn assemblies but justice and righteousness that Yahweh wants, and that he will "raise up" the Assyrians in order to destroy his own people. For Yahweh controls all nations; he brought the Israelites to Palestine, but it was he that also brought the Philistines and the Syrians.

This idea was revolutionary, but it was the necessary next step in the religious development of the Jews. So long as they were triumphant it was possible to believe that Yahweh was their God of battles and looked out for the preservation of his people; but if Israel was going to be wiped out, what then? Amos was the man who first grappled with that problem.

DOOM OF THE NATIONS

AMOS

1:3 Thus saith the LORD; For three transgressions of Damascus,
and for four, I will not turn away the punishment thereof;
because they have threshed Gilead with threshing instru-
:4 ments of iron: but I will send a fire into the house of Hazael,
which shall devour the palaces of Ben-hadad. I will break

also the bar of Damascus, and cut off the inhabitant from
the plain of Aven, and him that holdeth the sceptre from 1:5
the house of Eden: and the people of Syria shall go into
captivity unto Kir, saith the Lord.

Thus saith the Lord; For three transgressions of Gaza, :6
and for four, I will not turn away the punishment thereof; because they carried away captive the whole captivity, to deliver them up to Edom: but I will send a fire on the wall of Gaza, which shall devour the palaces thereof: and I will cut off the inhabitant from Ashdod, and him that holdeth the sceptre from Ashkelon, and I will turn mine hand against Ekron: and the remnant of the Philistines shall perish, saith the Lord God.

Thus saith the Lord; For three transgressions of Tyrus, :9
and for four, I will not turn away the punishment thereof; because they delivered up the whole captivity to Edom, and remembered not the brotherly covenant: but I will send a fire on the wall of Tyrus, which shall devour the palaces thereof.

Thus saith the Lord: For three transgressions of Edom, and for four, I will not turn away the punishment thereof; because he did pursue his brother with the sword, and did cast off all pity, and his anger did tear perpetually, and he kept his wrath for ever: but I will send a fire upon Teman, which shall devour the palaces of Bozrah.

Thus saith the Lord; For three transgressions of the children of Ammon, and for four, I will not turn away the punishment thereof; because they have ripped up the women with child of Gilead, that they might enlarge their border: but I will kindle a fire in the wall of Rabbah, and it shall devour the palaces thereof, with shouting in the day of battle, with a tempest in the day of the whirlwind: and their king shall go into captivity, he and his princes together, saith the Lord.

Thus saith the Lord; For three transgressions of Moab, and for four, I will not turn away the punishment thereof; because he burned the bones of the king of Edom into lime: but I will send a fire upon Moab, and it shall devour the palaces of Kirioth: and Moab shall die with tumult, with shout-

Amos

ing, and with the sound of the trumpet: and I will cut off the judge from the midst thereof, and will slay all the princes thereof with him, saith the Lord.

Thus saith the Lord; For three transgressions of Judah, and for four, I will not turn away the punishment thereof; because they have despised the law of the Lord, and have not kept his commandments, and their lies caused them to err, after the which their fathers have walked: but I will send a fire upon Judah, and it shall devour the palaces of Jerusalem.

Thus saith the Lord; For three transgressions of Israel, and
for four, I will not turn away the punishment thereof; be-
cause they sold the righteous for silver, and the poor for a pair
2:7 of shoes; that pant after the dust of the earth on the head of
the poor, and turn aside the way of the meek: and a man and
his father will go in unto the same maid, to profane my holy
:8 name: and they lay themselves down upon clothes laid to
pledge by every altar, and they drink the wine of the con-
demned in the house of their god.

ISRAEL MUST BE PUNISHED

Amos

3:1 Hear this word that the Lord hath spoken against you, O
children of Israel, against the whole family which I brought
:2 up from the land of Egypt, saying, You only have I known of
all the families of the earth: therefore I will punish you for all
your iniquities.

:3 Can two walk together,
Except they be agreed?
Will a lion roar in the forest,
When he hath no prey?
Will a young lion cry out of his den,
If he have taken nothing?
Can a bird fall in a snare upon the earth,
Where no gin is for him?
Shall one take up a snare from the earth,

And have taken nothing at all?
Shall a trumpet be blown in the city, 3:6
And the people not be afraid?
Shall there be evil in a city,
And the Lord hath not done it?
Surely the Lord God will do nothing,
But he revealeth his secret
Unto his servants the prophets.
The lion hath roared,
Who will not fear?
The Lord God hath spoken,
Who can but prophesy?

Publish in the palaces at Ashdod, and in the palaces in the land of Egypt, and say, Assemble yourselves upon the mountains of Samaria, and behold the great tumults in the midst thereof, and the oppressed in the midst thereof. For they know not to do right, saith the Lord, who store up violence and robbery in their palaces. :9

Therefore thus saith the Lord God; An adversary there shall be even round about the land; and he shall bring down thy strength from thee, and thy palaces shall be spoiled.

Thus saith the Lord; As the shepherd taketh out of the mouth of the lion two legs, or a piece of an ear; so shall the children of Israel be taken out that dwell in Samaria in the corner of a bed, and in Damascus in a couch. :12

Hear ye, and testify in the house of Jacob, saith the Lord God, the God of hosts, that in the day that I shall visit the transgressions of Israel upon him I will also visit the altars of Beth-el: and the horns of the altar shall be cut off, and fall :14 to the ground. And I will smite the winter house with the summer house; and the houses of ivory shall perish, and the great houses shall have an end, saith the Lord.

Hear this word, ye kine of Bashan, that are in the mountain of Samaria, which oppress the poor, which crush the needy, which say to their masters, Bring, and let us drink. 4:1
The Lord God hath sworn by his holiness, that, lo, the days :2
shall come upon you, that he will take you away with hooks,
and your posterity with fishhooks. And ye shall go out at :3

the breaches, every cow at that which is before her; and ye shall cast them into the palace, saith the LORD.

4:4 Come to Beth-el, and transgress; at Gilgal multiply transgression; and bring your sacrifices every morning, and your tithes after three years: and offer a sacrifice of thanksgiving with leaven, and proclaim and publish the free offerings:
:5 for this liketh you, O ye children of Israel, saith the Lord GOD.

:6 And I also have given you cleanness of teeth in all your cities, and want of bread in all your places: yet have ye not returned unto me, saith the LORD. And also I have withholden the rain from you, when there were yet three months to the harvest: and I caused it to rain upon one city, and caused it not to rain upon another city: one piece was rained upon, and the piece whereupon it rained not withered. So two or three cities wandered unto one city, to drink water; but they were not satisfied: yet have ye not returned unto me,
:9 saith the LORD. I have smitten you with blasting and mildew: when your gardens and your vineyards and your fig trees and your olive trees increased, the palmerworm devoured them; yet have ye not returned unto me, saith the LORD. I have sent among you the pestilence after the manner of Egypt: your young men have I slain with the sword, and have taken away your horses; and I have made the stink of your camps to come up unto your nostrils: yet have ye not returned unto me, saith the LORD. I have overthrown some of you, as God overthrew Sodom and Gomorrah, and ye were as a firebrand plucked out of the burning: yet have ye not returned unto me, saith the LORD.

Therefore thus will I do unto thee, O Israel: and because I will do this unto thee, prepare to meet thy God, O Israel. For, lo, he that formeth the mountains, and createth the wind, and declareth unto man what is his thought, that maketh the morning darkness, and treadeth upon the high places of the earth, The LORD, The God of hosts, is his name.

5:1 Hear ye this word which I take up against you, even a lamentation, O house of Israel.

The virgin of Israel is fallen;
She shall no more rise:
She is forsaken upon her land;
There is none to raise her up.

For thus saith the Lord God; The city that went out by a thousand shall leave an hundred, and that which went forth by an hundred shall leave ten, to the house of Israel.

For thus saith the Lord unto the house of Israel, Seek ye me, and ye shall live: but seek not Beth-el, nor enter into Gilgal, and pass not to Beer-sheba: for Gilgal shall surely go into captivity, and Beth-el shall come to nought. Seek the Lord, and ye shall live; lest he break out like fire in the house of Joseph, and devour it, and there be none to quench it in Beth-el.

Ye who turn judgment to wormwood, and leave off righteousness in the earth, seek him that maketh the seven stars **5**:8 and Orion, and turneth the shadow of death into the morning, and maketh the day dark with night: that calleth for the waters of the sea, and poureth them out upon the face of the earth: The Lord is his name: that strengtheneth the spoiled against the strong, so that the spoiled shall come against the fortress.

They hate him that rebuketh in the gate, and they abhor him that speaketh uprightly. Forasmuch therefore as your treading is upon the poor, and ye take from him burdens of wheat: ye have built houses of hewn stone, but ye shall not dwell in them; ye have planted pleasant vineyards, but ye shall not drink wine of them. For I know your manifold transgressions and your mighty sins: they afflict the just, they take a bribe, and they turn aside the poor in the gate from their right.

Therefore the prudent shall keep silence in that time; for it is an evil time.

Seek good, and not evil, that ye may live: and so the Lord the God of hosts, shall be with you, as ye have spoken. Hate the evil, and love the good, and establish judgment in the gate: it may be that the Lord God of hosts will be gracious unto the remnant of Joseph.

Amos

Therefore the Lord, the God of hosts, the Lord, saith thus; Wailing shall be in all streets; and they shall say in all the highways, Alas! alas! and they shall call the husbandman to mourning, and such as are skilful of lamentation to wailing. And in all vineyards shall be wailing: for I will pass through thee, saith the Lord.

Woe unto you that desire the day of the Lord! to what end is it for you? the day of the Lord is darkness, and not light. As if a man did flee from a lion, and a bear met him; or went into the house, and leaned his hand on the wall, and a serpent bit him. Shall not the day of the Lord be darkness, and not light? even very dark, and no brightness in it?

I hate, I despise your feast days, and I will not smell in your solemn assemblies. Though ye offer me burnt offerings and your meat offerings, I will not accept them: neither will I regard the peace offerings of your fat beasts. Take thou away from me the noise of thy songs; for I will not hear the melody of thy viols. But let judgment run down as waters, and righteousness as a mighty stream. . . .

6:8 The Lord God hath sworn by himself, saith the Lord the God of hosts, I abhor the excellency of Jacob, and hate his palaces: therefore will I deliver up the city with all that is therein. And it shall come to pass, if there remain ten men in one house, that they shall die. And a man's uncle shall take him up, and he that burneth him, to bring out the bones out of the house, and shall say unto him that is by the sides of the house, Is there yet any with thee? and he shall say, No. Then shall he say, Hold thy tongue: for we may not make mention of the name of the Lord.

For, behold, the Lord commandeth, and he will smite the great house with breaches, and the little house with clefts.

Shall horses run upon the rock? will one plow there with oxen? for ye have turned judgment into gall, and the fruit of righteousness into hemlock: ye which rejoice in a thing of nought, which say, Have we not taken to us horns by our own strength?

But, behold, I will raise up against you a nation, O house of Israel, saith the Lord the God of hosts; and they shall

Amos

afflict you from the entering in of Hemath unto the river of the wilderness. . . .

Thus he shewed me: and, behold, the Lord stood upon a wall made by a plumbline, with a plumbline in his hand. And the Lord said unto me, Amos, what seest thou? 7:7

And I said, A plumbline.

Then said the Lord, Behold, I will set a plumbline in the midst of my people Israel: I will not again pass by them any more: and the high places of Isaac shall be desolate, and the sanctuaries of Israel shall be laid waste; and I will rise against the house of Jeroboam with the sword.

AMOS REPLIES TO AMAZIAH

Amos

Then Amaziah the priest of Beth-el sent to Jeroboam king 7:10
of Israel, saying, Amos hath conspired against thee in the midst of the house of Israel: the land is not able to bear all his words. For thus Amos saith, Jeroboam shall die by the sword, and Israel shall surely be led away captive out of their own land.

Also Amaziah said unto Amos, O thou seer, go, flee thee away into the land of Judah, and there eat bread, and prophesy there: but prophesy not again any more at Beth-el: for it :13
it is the king's chapel, and it is the king's court.

Then answered Amos, and said to Amaziah, I was no
prophet, neither was I a prophet's son; but I was an herdman, :14
and a gatherer of sycomore fruit: and the Lord took me as I followed the flock, and the Lord said unto me, Go, prophesy unto my people Israel. Now therefore hear thou the word of the Lord: Thou sayest, Prophesy not against Israel, and drop not thy word against the house of Isaac. Therefore thus saith the Lord; Thy wife shall be an harlot in the city, and thy sons and thy daughters shall fall by the sword, and thy land shall be divided by line; and thou shalt die in a polluted land: and Israel shall surely go into captivity forth of his land. . . .

Amos

8:11 Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord: and they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it. In that day shall the fair virgins and young men faint for thirst. They that swear by the sin of Samaria, and say, Thy god, O Dan, liveth; and, The manner of Beersheba liveth; even they shall fall, and never rise up again. . . .

9:7 Are ye not as children of the Ethiopians unto me, O children of Israel? saith the Lord. Have not I brought up Israel out of the land of Egypt? and the Philistines from Caphtor, and the Syrians from Kir? Behold, the eyes of the Lord God are upon the sinful kingdom, and I will destroy it from off the face of the earth; saving that I will not utterly destroy the house of Jacob, saith the Lord. For, lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth.

HOSEA

Hosea prophesied in Israel, or Ephraim as it was often called from the name of the chief tribe. He came soon after Amos and foresaw the same destruction; but he was a native of the northern kingdom and had a deep tenderness for his compatriots. So while Amos was the prophet of righteousness, Hosea was the prophet of love. He lacked the fiery eloquence of Amos, but he stands with him in spiritual insight.

Hosea tells of his faithless wife, Gomer, and of Yahweh's command that he must still love her though she was an adulteress, "even as Yahweh loveth the children of Israel though they turn unto other gods." The analogy of the loving husband and the faithless wife to Yahweh's love for his chosen but erring people shows the deep tenderness of the prophet. Another analogy, that of the father's love for his son, is given in the following selections.

Hosea has much to say of Israel's sinfulness and impending doom, but his most characteristic passages are those that speak of repentance and forgiveness. He cannot believe that Yahweh will actually destroy his chosen people if they repent and return to him.

JEHOVAH'S CHILDREN

HOSEA

When Israel was a child, then I loved him, and called my 11:1
son out of Egypt. As they called them, so they went from :2
them: they sacrificed unto Baalim, and burned incense to
graven images. I taught Ephraim also to go, taking them by :3
their arms; but they knew not that I healed them. I drew
them with cords of a man, with bands of love: and I was to :4
them as they that take off the yoke on their jaws, and I laid
meat unto them.

HOSEA

11:5 He shall not return into the land of Egypt, but the Assyrian shall be his king, because they refused to return. And the sword shall abide on his cities, and shall consume his branches, and devour them, because of their own counsels. And my people are bent to backsliding from me: though they called them to the most High, none at all would exalt him.

:8 How shall I give thee up, Ephraim?
How shall I deliver thee, Israel?
How shall I make thee as Admah?
How shall I set thee as Zeboim?
Mine heart is turned within me,
My repentings are kindled together.
I will not execute the fierceness of mine anger,
I will not return to destroy Ephraim:
For I am God, and not man;
The Holy One in the midst of thee:
And I will not enter into the city.
They shall walk after the LORD:
He shall roar like a lion:
When he shall roar, then the children
Shall tremble from the west.
They shall tremble as a bird out of Egypt,
And as a dove out of the land of Assyria:
And I will place them in their houses,
Saith the LORD.

"COME, LET US RETURN"

HOSEA

6:1 Come, and let us return unto the LORD:
For he hath torn, and he will heal us;
He hath smitten, and he will bind us up.
After two days will he revive us:
In the third day he will raise us up,
And we shall live in his sight.
Then shall we know,
If we follow on to know the LORD:

His going forth is prepared
As the morning;
And he shall come unto us as the rain,
As the latter and former rain unto the earth.
O Ephraim, what shall I do unto thee?
O Judah, what shall I do unto thee? **6**:4
For your goodness is as a morning cloud,
And as the early dew it goeth away.
Therefore have I hewed them by the prophets;
I have slain them by the words of my mouth:
And thy judgments are as the light
That goeth forth.
For I desired mercy, and not sacrifice; :6
And the knowledge of God
More than burnt offerings. . . .

Ephraim also is like a silly dove without heart: **7**:11
They call to Egypt, they go to Assyria.
When they shall go,
I will spread my net upon them;
I will bring them down
As the fowls of the heaven;
I will chastise them,
As their congregation hath heard.
Woe unto them!
For they have fled from me:
Destruction unto them! :13
Because they have transgressed against me:
Though I have redeemed them,
Yet they have spoken lies against me.
And they have not cried unto me with their heart,
When they howled upon their beds:
They assemble themselves for corn and wine,
And they rebel against me.
Though I have bound :15
And strengthened their arms,
Yet do they imagine mischief against me.
They return, but not to the most High:

HOSEA

They are like a deceitful bow:
Their princes shall fall by the sword
For the rage of their tongue:
This shall be their derision
In the land of Egypt. . . .
8:7 For they have sown the wind,
And they shall reap the whirlwind:
It hath no stalk:
The bud shall yield no meal:
If so be it yield,
The strangers shall swallow it up.
14:1 O Israel, return
Unto the LORD thy God;
For thou hast fallen by thine iniquity.
Take with you words,
And turn to the LORD:
Say unto him,
Take away all iniquity,
And receive us graciously:
:2 So will we render the calves of our lips. . . .
I will heal their backsliding,
I will love them freely:
For mine anger is turned away from him.
I will be as the dew unto Israel:
He shall grow as the lily,
And cast forth his roots as Lebanon.
His branches shall spread,
And his beauty shall be as the olive tree,
And his smell as Lebanon.
They that dwell under his shadow shall return;
They shall revive as the corn,
And grow as the vine:
The scent thereof shall be as the wine of Lebanon.
Ephraim shall say,
What have I to do any more with idols?
I have heard him, and observed him:
I am like a green fir tree.
From me is thy fruit found.

HOSEA

Who is wise, and he shall understand these things?
Prudent and he shall know them?
For the ways of the LORD are right,
And the just shall walk in them:
But the transgressors shall fall therein.

ISAIAH

The material prosperity of the northern kingdom under Jeroboam II was shared in large measure in the southern kingdom of Judah during the long reign of King Uzziah. In the year of Uzziah's death, 740 B.C., Isaiah received his call to prophesy. He was probably a native of Jerusalem, for his whole ministry is associated with the southern capital. He was a man of noble, perhaps royal blood, the intimate of kings, a conspicuous man of affairs. Isaiah is usually regarded as the greatest of the prophets, and as standing with Moses and David as one of the three greatest figures in the history of the Israelites. He was not only a religious teacher; he was a great poet, an ardent social reformer, and the leading statesman of his time.

In the first selection here given Isaiah records the vision in which he received his call. The vision, or apocalypse, is one of the special forms which prophecy takes when the message is of a highly symbolic nature. Extended examples of it occur in Ezekiel, Zechariah, Daniel, and the New Testament book of Revelation. One of Isaiah's most characteristic ideas appears in this short passage. Israel is to become utterly waste and go into captivity, but the nation shall keep its life and a remnant shall return.

In accordance with this belief, Isaiah gave to his son a symbolic name which means "A remnant shall return." The name of his second son signified "The spoil speedeth, the prey hasteth." By imposing this name upon his son Isaiah meant to inform the people of Israel that destruction from the Assyrians was soon to overtake both the northern kingdom and their former enemy, the Syrian kingdom of Damascus. These two states in the year 736 formed an anti-Assyrian league, and attempted to force Ahaz, king of Judah, to join them, invading his country for that purpose. Ahaz, a weak and foolish monarch, was frightened, and against the strong advice of Isaiah he called on Assyria itself for protection.

Tiglath-Pileser III (sometimes called Pul in the Old Testament) had already begun to consolidate his territory for the struggle with Egypt. The invitation was all that he needed. He annexed Syria and destroyed Damascus in 732, and made Judah as well as Israel tributary states.

Isaiah was quite right in his prediction that within threescore and five years the northern kingdom would "be broken, that it be not a people," for Samaria was demolished and the "Ten Tribes" carried into captivity in 722. They are literally the "Lost Tribes," for those who were scattered throughout the Assyrian empire died out or intermarried, and lost forever their identity and their distinctive religion. Those of the poorer classes who were allowed to remain on the soil likewise became absorbed among the new Assyrian colonists; so that the Samaritans of the New Testament were a mixed race with whom the Jews had no dealings.

It was owing to Isaiah primarily that a similar fate did not overtake the kingdom of Judah. The southern kingdom stood for a century and a quarter after Israel was dispersed, and during this period the Jews developed a system of religion which enabled them to remain a special people. They came back from their captivity with unmixed stock and still as worshipers of Yahweh. It was Isaiah who by his statesmanship twice saved his country from destruction; and it was Isaiah who, as a religious teacher, made possible the formulation of the Jewish religion so that it could outlast any national disaster. He gathered about him a group of disciples and established the prophetic party, and from this party came the organization of the religion into the form in which we find it in Deuteronomy.

The first of the two occasions on which Isaiah averted an impending calamity and thus preserved Judah for that crucial century was in 711. In that year, as we learn from Assyrian inscriptions, Sargon II came down to the borders of Egypt. The Philistines and other peoples of Palestine had revolted from the Assyrian overlordship, having been led to this fatal step by Egyptian promises of assistance. Of course Egyptian diplomacy attempted to bring upon the buffer states the brunt of the Assyrian attack, which would otherwise have fallen upon Egypt itself. The feeling in Jerusalem was strongly in favor of joining the Philistines; but Isaiah saw through the Egyptian wiles. For three years he went barefoot, dressed in the meager garb of a captive, as an object lesson to the people of what would happen to them if they resisted the Assyrians. This, with his constant preaching of the vanity of reliance upon Egypt, apparently kept Judah wisely neutral. It therefore escaped Sargon's vengeance, and the destruction of Jerusalem was averted. The selection here called "Vanity of Reliance on Egypt" is a splendid example of the combining of religious prophecy with political wisdom.

The second instance occurred in the last great crisis of Isaiah's life and times. Sennacherib succeeded Sargon in 705, and again many of the tributary states were in rebellion. Hezekiah, who was king of Judah at this time, was a devout man but wavering in his political policy. He finally decided on open revolt by withholding the tribute. In 701 Sennacherib crushed the Philistine revolt and demolished a number of fortified cities of Judah. Only Jerusalem was left standing, "as a lodge in a garden of cucumbers." In "The Great Arraignment" Isaiah pictures the desolation as due to the people's desertion of Yahweh, and calls for right living in place of empty ceremonies. But his patriotism as well as his religious conviction was aroused when Jerusalem was threatened, and he proclaimed that it could not be destroyed. The Assyrians, he says, are merely the instrument of Yahweh's will; they are boasting that they are conquering in their own strength, but they are only the rod of his anger. But though Yahweh was punishing his people for their sins, Isaiah was perfectly convinced that he would not in the nature of things permit his own sanctuary to be destroyed, and leave himself without any place to be properly worshiped. In this conviction he persuaded King Hezekiah to defy the Assyrian army.

Then the amazing thing happened. Sennacherib's inscriptions record that he took forty-six fenced cities of Judah and smaller towns "without number," but nothing is said of his failure to gain entry into Jerusalem. He sent messengers and a letter to Hezekiah, trying by both persuasion and threat to have the city surrender. But while he was encamped before it an unexpected calamity befell his army. According to II Kings, Yahweh's angel smote 185,000 of them in a single night. This has been interpreted as an outbreak of pestilence. Herodotus says that an army of field mice destroyed their bow strings and leather equipment. At any rate, the Assyrians returned, leaving Jerusalem safe. Byron's stirring poem, "The Destruction of Sennacherib," gives a graphic picture of the event.

THE CALL TO PROPHESY

ISAIAH

In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, 6:1

Holy, holy, holy, is the LORD of hosts:
The whole earth is full of his glory.

And the posts of the door moved at the voice of him that cried, and the house was filled with smoke.

Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the LORD of hosts.

Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: and he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged.

Isaiah

Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us?

Then said I, Here am I; send me.

And he said,

Go, and tell this people,
Hear ye indeed, but understand not;
And see ye indeed, but perceive not.
6:10 Make the heart of this people fat,
And make their ears heavy,
And shut their eyes;
Lest they see with their eyes,
And hear with their ears,
And understand with their heart.
And convert, and be healed.

Then said I, Lord, how long?

And he answered,

Until the cities be wasted
Without inhabitant,
And the houses without man,
And the land be utterly desolate,
:12 And the Lord have removed men far away,
And there be a great forsaking
In the midst of the land.
:13 But yet in it shall be a tenth,
And it shall return, and shall be eaten;
As a teil tree, and as an oak,
Whose substance is in them,
When they cast their leaves.

PARABLE OF THE VINEYARD

Isaiah

5:1 Now will I sing to my wellbeloved a song of my beloved touching his vineyard.

My wellbeloved hath a vineyard in a very fruitful hill:
And he fenced it,
And gathered out the stones thereof,

Isaiah
And planted it with the choicest vine, 5:2
And built a tower in the midst of it, and also made a winepress therein:
And he looked that it should bring forth grapes,
And it brought forth wild grapes.

And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt me and my vineyard. What could have been done more to my vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes?

And now go to; I will tell you what I will do to my vineyard:

I will take away the hedge thereof,
And it shall be eaten up;
And break down the wall thereof,
And it shall be trodden down: and I will lay it waste:
It shall not be pruned, nor digged;
But there shall come up briers and thorns:
I will also command the clouds
That they rain no rain upon it.
For the vineyard of the Lord of hosts is the house of Israel, :7
And the men of Judah his pleasant plant:
And he looked for judgment, but behold oppression;
For righteousness, but behold a cry.

THE HAUGHTY DAUGHTERS OF ZION

Isaiah
Moreover the Lord saith, 3:16
Because the daughters of Zion are haughty,
And walk with stretched forth necks and wanton eyes,
Walking and mincing as thy go, and making a tinkling with their feet:
Therefore the Lord will smite with a scab
The crown of the head of the daughters of Zion,
And the Lord will discover their secret parts.

Isaiah
3:18 In that day the Lord will take away
The bravery of their tinkling ornaments about their feet,
And their cauls,
And their round tires like the moon,
:19 The chains, and the bracelets, and the mufflers,
The bonnets, and the ornaments of the legs,
:20 And the headbands, and the tablets,
And the earrings, the rings, and nose jewels,
:22 The changeable suits of apparel, and the mantles,
And the wimples, and the crisping pins,
:23 The glasses, and the fine linen,
And the hoods, and the vails.
And it shall come to pass,
:24 That instead of sweet smell there shall be stink;
And instead of a girdle a rent;
And instead of well set hair baldness;
And instead of a stomacher a girding of sackcloth;
And burning instead of beauty.
Thy men shall fall by the sword,
And thy mighty in the war.
And her gates shall lament and mourn;
And she being desolate shall sit upon the ground.
4:1 And in that day seven women shall take hold of one man, saying,
We will eat our own bread, and wear own apparel:
Only let us be called by thy name, to take away our reproach.

JUDGMENT UPON SYRIA AND ISRAEL

Isaiah

7:1 And it came to pass in the days of Ahaz the son of Jotham, the son of Uzziah, king of Judah, that Rezin the king of Syria, and Pekah the son of Remaliah, king of Israel, went up toward Jerusalem to war against it, but could not prevail against it.

And it was told the house of David, saying, Syria is confederate with Ephraim. And his heart was moved, and the heart of his people, as the trees of the wood are moved with the wind.

Then said the LORD unto Isaiah, Go forth now to meet 7:3
Ahaz, thou, and Shear-jashub thy son, at the end of the conduit of the upper pool in the highway of the fuller's field; and say unto him,

Take heed, and be quiet;
Fear not, neither be fainthearted
For the two tails of these smoking firebrands,
For the fierce anger of Rezin with Syria,
And of the son of Remaliah.

Because Syria, Ephraim, and the son of Remaliah, have
taken evil counsel against thee, saying, Let us go up against :6
Judah, and vex it, and let us make a breach therein for us, and
set a king in the midst of it, even the son of Tabeal: thus saith
the Lord GOD,

It shall not stand,
Neither shall it come to pass.
For the head of Syria is Damascus, :8
And the head of Damascus is Rezin;
And within threescore and five years
Shall Ephraim be broken,
That it be not a people.
And the head of Ephraim is Samaria,
And the head of Samaria is Remaliah's son.
If ye will not believe,
Surely ye shall not be established.

Moreover the LORD spake again unto Ahaz, saying, Ask thee a sign of the LORD thy God; ask it either in the depth, or in the height above.

But Ahaz said, I will not ask, neither will I tempt the LORD.

And he said, Hear ye now, O house of David; Is it a small
thing for you to weary men, but will ye weary my God also?
Therefore the Lord himself shall give you a sign; :14

ISAIAH

Behold, a virgin shall conceive,
And bear a son,
And shall call his name Immanuel.
7:15 Butter and honey shall he eat,
That he may know to refuse the evil,
And choose the good.
For before the child shall know
To refuse the evil, and choose the good,
The land that thou abhorrest
Shall be forsaken of both her kings.

VANITY OF RELIANCE ON EGYPT

ISAIAH

30:1 Woe to the rebellious children, saith the LORD,
That take counsel, but not of me;
And that cover with a covering, but not of my spirit,
That they may add sin to sin:
That walk to go down into Egypt,
And have not asked at my mouth;
To strengthen themselves in the strength of Pharaoh,
And to trust in the shadow of Egypt!
Therefore shall the strength of Pharaoh be your shame,
And the trust in the shadow of Egypt your confusion.
:4 For his princes were at Zoan,
And his ambassadors came to Hanes.
:5 They were all ashamed of a people that could not profit them,
Nor be an help nor profit, but a shame, and also a reproach.
The burden of the beasts of the south:
Into the land of trouble and anguish,
From whence come the young and old lion,
The viper and fiery flying serpent,
:6 They will carry their riches upon the shoulders of young asses,
And their treasures upon the bunches of camels, to a people that shall not profit them.

ISAIAH

For the Egyptians shall help in vain, and to no purpose: 30:7
Therefore have I cried concerning this, Their strength
is to sit still.

Now go, write it before them in a table, and note it in a book, that it may be for the time to come for ever and ever: that this is a rebellious people, lying children, children that will not hear the law of the LORD: which say to the seers, See not; and to the prophets, Prophesy not unto us right things, speak unto us smooth things, prophesy deceits: get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us.

Wherefore thus saith the Holy One of Israel, Because ye despise this word, and trust in oppression and perverseness, and stay thereon: therefore this iniquity shall be to you as a breach ready to fall, swelling out in a high wall, whose breaking cometh suddenly at an instant. And he shall break it as the breaking of the potter's vessel that is broken in pieces; he shall not spare: so that there shall not be found in the bursting of it a sherd to take fire from the hearth, or to take water withal out of the pit.

For thus saith the Lord GOD, the Holy One of Israel; In :15
returning and rest shall ye be saved; in quietness and in confidence shall be your strength: and ye would not. But ye said, :16
No; for we will flee upon horses; therefore shall ye flee: and, We will ride upon the swift; therefore shall they that pursue you be swift. One thousand shall flee at the rebuke of one; at the rebuke of five shall ye flee: till ye be left as a beacon upon the top of a mountain, and as an ensign on an hill. . . .

Woe to them that go down to Egypt for help; 31:1
And stay on horses, and trust in chariots,
Because they are many;
And in horsemen, because they are very strong;
But they look not unto the Holy One of Israel,
Neither seek the LORD!
Yet he also is wise, and will bring evil,
And will not call back his words:
But will arise against the house of the evildoers,

ISAIAH

And against the help of them that work iniquity.
31:3 Now the Egyptians are men, and not God;
And their horses flesh, and not spirit.
When the LORD shall stretch out his hand, both he that helpeth shall fall,
And he that is holpen shall fall down, and they all shall fail together.

THE GREAT ARRAIGNMENT

ISAIAH

1:2 Hear, O heavens, and give ear, O earth:
For the LORD hath spoken,
I have nourished and brought up children,
And they have rebelled against me.
The ox knoweth his owner, and the ass his master's crib:
But Israel doth not know, my people doth not consider.
Ah sinful nation, a people laden with iniquity,
A seed of evildoers, children that are corrupters:
They have forsaken the LORD,
They have provoked the Holy One of Israel unto anger,
They are gone away backward.
:5 Why should be ye stricken any more?
Ye will revolt more and more:
The whole head is sick,
And the whole heart faint.
From the sole of the foot even unto the head there is no soundness in it;
But wounds, and bruises, and putrifying sores:
They have not been closed, neither bound up, neither mollified with ointment.
Your country is desolate,
Your cities are burned with fire:
Your land, strangers devour it in your presence,
And it is desolate, as overthrown by strangers.
:8 And the daughter of Zion is left as a cottage in a vineyard,
As a lodge in a garden of cucumbers, as a besieged city.

Except the Lord of hosts had left unto us a very small remnant,
We should have been as Sodom,
And we should have been like unto Gomorrah.
Hear the word of the Lord, ye rulers of Sodom;
Give ear unto the law of our God, ye people of Gomorrah.
To what purpose is the multitude
Of your sacrifices unto me? saith the Lord:
I am full of the burnt offerings of rams,
And the fat of fed beasts;
And I delight not in the blood of bullocks
Or of lambs, or of he goats.
When ye come to appear before me,
Who hath required this at your hand, to tread my courts?
Bring no more vain oblations; 1:13
Incense is an abomination unto me;
The new moons and sabbaths, the calling of assemblies,
I cannot away with;
It is iniquity, even the solemn meeting.
Your new moons and your appointed feasts my soul hateth:
They are a trouble unto me; I am weary to bear them.
And when ye spread forth your hands, I will hide mine eyes from you:
Yea, when ye make many prayers, I will not hear:
Your hands are full of blood.
Wash you, make you clean;
Put away the evil of your doings from before mine eyes;
Cease to do evil; learn to do well;
Seek judgment, relieve the oppressed,
Judge the fatherless, plead for the widow.
Come now, and let us reason together, saith the Lord:
Though your sins be as scarlet, they shall be as white as snow;
Though they be red like crimson, they shall be as wool.
If ye be willing and obedient,
Ye shall eat the good of the land:
But if ye refuse and rebel,

ISAIAH

Ye shall be devoured with the sword:
For the mouth of the LORD hath spoken it.
How is the faithful city become an harlot!
It was full of judgment;
Righteousness lodged in it; but now murderers.
Thy silver is become dross,
Thy princes are rebellious,
And companions of thieves:
Every one loveth gifts,
And followeth after rewards:
They judge not the fatherless,
Neither doth the cause of the widow come unto them.
Therefore saith the Lord, the LORD of hosts, the mighty One of Israel,
Ah, I will ease me of mine adversaries,
And avenge me of mine enemies:
And I will turn my hand upon thee,
And purely purge away thy dross, and take away all thy tin:
And I will restore thy judges as at the first,
And thy counsellers as at the beginning:
Afterward thou shalt be called,
The city of righteousness, the faithful city.
Zion shall be redeemed with judgment,
And her converts with righteousness.
And the destruction of the transgressors
And of the sinners shall be together,
And they that forsake the LORD
Shall be consumed.

THE ASSYRIAN INVASION

ISAIAH

10:5 O Assyrian, the rod of mine anger,
And the staff in their hand is mine indignation.
I will send him against an hypocritical nation,
And against the people of my wrath will I give him a charge,

To take the spoil, and to take the prey,
And to tread them down like the mire of the streets.
Howbeit he meaneth not so,
Neither doth his heart think so;
But it is in his heart to destroy
And cut off nations not a few.
For he saith,
Are not my princes altogether kings?
Is not Calno as Carchemish? **10**:9
Is not Hamath as Arpad?
Is not Samaria as Damascus?
As my hand hath found the kingdoms of the idols,
And whose graven images did excel them of Jerusalem
and of Samaria;
Shall I not, as I have done unto Samaria and her idols,
So do to Jerusalem and her idols?

Wherefore it shall come to pass, that when the Lord hath performed his whole work upon mount Zion and on Jerusalem, I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks.

For he saith,

By the strength of my hand I have done it,
And by my wisdom; for I am prudent:
And I have removed the bounds of the people,
And have robbed their treasures,
And I have put down the inhabitants
Like a valiant man:
And my hand hath found as a nest
The riches of the people:
And as one gathereth eggs that are left,
Have I gathered all the earth;
And there was none that moved the wing,
Or opened the mouth, or peeped.

Shall the axe boast itself against him that heweth therewith? or shall the saw magnify itself against him that shaketh it? as if the rod should shake itself against them that lift it up, or as if the staff should lift up itself, as if it were no wood. :15

Isaiah

Therefore shall the Lord, the Lord of hosts, send among his fat ones leanness; and under his glory he shall kindle a burning like the burning of a fire. And the light of Israel shall be for a fire, and his Holy One for a flame: and it shall burn and devour his thorns and his briers in one day; and shall consume the glory of his forest, and of his fruitful field, both soul and body: and they shall be as when a standardbearer fainteth.
10:19 And the rest of the trees of his forest shall be few, that a child may write them.

:20 And it shall come to pass in that day, that the remnant of Israel, and such as are escaped of the house of Jacob, shall no more again stay upon him that smote them; but shall stay upon the Lord, the Holy One of Israel, in truth. The remnant shall return, even the remnant of Jacob, unto the mighty God. . . .

17:12 Woe to the multitude of many people,
Which make a noise like the noise of the seas;
And to the rushing of nations,
That make a rushing like the rushing of mighty waters!
The nations shall rush like the rushing of many waters:
But God shall rebuke them,
And they shall flee far off, and shall be chased
As the chaff of the mountains before the wind,
And like a rolling thing before the whirlwind.
And behold at eveningtide trouble;
And before the morning he is not.
This is the portion of them that spoil us,
And the lot of them that rob us.

THE GREAT DELIVERANCE

Isaiah

33:1 Woe to thee that spoilest, and thou wast not spoiled;
And dealest treacherously,
And they dealt not treacherously with thee!
When thou shalt cease to spoil,
Thou shalt be spoiled;

And when thou shalt make an end to deal treacherously,
They shall deal treacherously with thee.
O LORD, be gracious unto us;
We have waited for thee:
Be thou their arm every morning,
Our salvation also in the time of trouble.
At the noise of the tumult the people fled;
At the lifting up of thyself the nations were scattered.
And your spoil shall be gathered
Like the gathering of the caterpiller:
As the running to and fro of locusts
Shall he run upon them.
The LORD is exalted; for he dwelleth on high:
He hath filled Zion with judgment and righteousness.
And wisdom and knowledge
Shall be the stability of thy times, and strength of salvation:
The fear of the LORD is his treasure.
Behold, their valiant ones shall cry without:
The ambassadors of peace shall weep bitterly.
The highways lie waste,
The wayfaring man ceaseth:
He hath broken the covenant,
He hath despised the cities,
He regardeth no man.
The earth mourneth and languisheth:
Lebanon is ashamed and hewn down:
Sharon is like a wilderness;
And Bashan and Carmel shake off their fruits.
Now will I rise, saith the LORD;
Now will I be exalted;
Now will I lift up myself.
Ye shall conceive chaff, ye shall bring forth stubble:
Your breath, as fire, shall devour you.
And the people shall be as the burnings of lime:
As thorns cut up shall they be burned in the fire.
Hear, ye that are far off, what I have done;
And, ye that are near, acknowledge my might.

The sinners in Zion are afraid;
Fearfulness hath surprised the hypocrites.
Who among us shall dwell with the devouring fire?
Who among us shall dwell with everlasting burnings?
He that walketh righteously, and speaketh uprightly;
He that despiseth the gain of oppressions,
That shaketh his hands from holding of bribes,
That stoppeth his ears from hearing of blood,
And shutteth his eyes from seeing evil; he shall dwell on high:
His place of defence shall be the munitions of rocks:
Bread shall be given him; his waters shall be sure.
Thine eyes shall see the king in his beauty:
They shall behold the land that is very far off.
Thine heart shall meditate terror.
Where is the scribe?
Where is the receiver?
Where is he that counted the towers?
Thou shalt not see a fierce people,
A people of a deeper speech than thou canst perceive;
Of a stammering tongue, that thou canst not understand.
Look upon Zion,
The city of our solemnities:
Thine eyes shall see Jerusalem a quiet habitation,
A tabernacle that shall not be taken down;
Not one of the stakes thereof shall ever be removed,
Neither shall any of the cords thereof be broken.
But there the glorious LORD will be unto us a place of broad rivers and streams;
Wherein shall go no galley with oars, neither shall gallant ship pass thereby.
For the LORD is our judge, the LORD is our lawgiver,
The LORD is our king; he will save us.

MICAH

Contemporary with Isaiah was the prophet Micah. He came from one of the small towns of Judah, and preached against social corruption and oppression of the poor with fervid intensity and noble indignation. The beautiful concluding lines of the selection given below were afterwards incorporated in Deuteronomy; and indeed Micah exercised a considerable influence upon the writers of that epoch-making book.

JEHOVAH'S CONTROVERSY WITH HIS PEOPLE

MICAH
6:1

Hear ye now what the LORD saith;
Arise, contend thou
Before the mountains,
And let the hills hear thy voice.
Hear ye, O mountains,
The LORD's controversy,
And ye strong foundations of the earth:
For the LORD hath a controversy with his people,
And he will plead with Israel.
O my people, what have I done unto thee?
And wherein have I wearied thee?
Testify against me.
For I brought thee up
Out of the land of Egypt,
And redeemed thee
Out of the house of servants;
And I sent before thee Moses,
Aaron, and Miriam.
O my people, remember now
What Balak king of Moab consulted,
And what Balaam the son of Beor
Answered him

From Shittim unto Gilgal;
That ye may know the righteousness of the LORD.
Wherewith shall I come before the LORD,
And bow myself before the high God?
Shall I come before him with burnt offerings,
With calves of a year old?
Will the LORD be pleased with thousands of rams,
Or with ten thousands of rivers of oil?
Shall I give my firstborn
For my transgression,
The fruit of my body
For the sin of my soul?
He hath shewed thee, O man, what is good;
And what doth the LORD require of thee,
But to do justly, and to love mercy,
And to walk humbly with thy God?

THE BOOK OF THE MOSAIC LAW

Hezekiah carried out many religious reforms, but the long reign of his son, Manasseh, was marked by a violent reaction. The prophetic party was vigorously persecuted. According to a late tradition, Isaiah himself was "sawn asunder." Assyrian cults were introduced. Those of Isaiah's disciples who did not suffer martyrdom remained silent perforce; but they remained true to their convictions and worked quietly for the future. It was thus that they composed the main portion of the great book of Deuteronomy (chapters 5–28), which they concealed carefully within the temple. The man who put the stamp of his genius upon this book remains unknown, but he and his associates deserve our eternal gratitude. For they took the Mosaic law as it had come down to them, adapted it to the needs of their time, and gave to it a cogency for all time.

It was in the year 621, during the reign of Manasseh's grandson, Josiah, that this book was found. Some repairs to the temple led to its discovery. It has been suggested that Hilkiah, the High Priest, who "discovered" the book, was really its author; but it seems more likely that its authorship had already been forgotten. That it was written under the influence of Isaiah and Micah, and after the introduction of Assyrian cults in Manasseh's time, is clearly apparent in the book itself. Compare especially the selection, "Against the Practices of the Assyrians."

As we learn from II Kings, the book was read to Josiah, who caused it to be read to the people, and then instituted the great reformation for which he is still famous.

As literature the book must be regarded as oratory, even though it was written and silently laid away in the temple. The magnificent roll and vibration of the lines influenced later writers, particularly the historians, and produced what we still know as the "Biblical style." It is given in the form of addresses by Moses to the people of Israel. The law is not only stated but expounded with deep spiritual feeling. "Nowhere else in the Old Testament do we breathe such an atmosphere of generous devotion to God, and of large-hearted benevolence towards man; and nowhere else is it shown with the same fulness of detail how these principles may be made to permeate the entire life of the community" (Driver).

THE TEN COMMANDMENTS

DEUTERONOMY

5:1 And Moses called all Israel, and said unto them,

Hear, O Israel, the statutes and judgments which I speak in your ears this day, that ye may learn them, and keep, and do them.

:2 The LORD our God made a covenant with us in Horeb. The LORD made not this covenant with our fathers, but with us, even us, who are all of us here alive this day. The LORD talked with you face to face in the mount out of the midst of the fire, (I stood between the LORD and you at that time, to shew you the word of the LORD: for ye were afraid by reason of the fire, and went not up into the mount;) saying,

I am the LORD thy God, which brought thee out of the land of Egypt, from the house of bondage.

:7 **Thou shalt have none other gods before me.**

Thou shalt not make thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the waters beneath the earth: thou shalt not bow down thyself unto them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me, and shewing mercy unto thousands of them that love me and keep my commandments.

:11 **Thou shalt not take the name of the Lord thy God in vain:** for the LORD will not hold him guiltless that taketh his name in vain.

Keep the Sabbath day to sanctify it, as the LORD thy God
:13 hath commanded thee. Six days thou shalt labour, and do all thy work: but the seventh day is the sabbath of the LORD

thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates; that thy manservant and thy maidservant may rest as well as thou. And remember that thou wast a servant in the land of Egypt, and that the LORD thy God brought thee out thence through a mighty hand and by a stretched out arm: therefore the LORD thy God commanded thee to keep the sabbath day.

Honour thy father and thy mother, as the LORD thy God hath commanded thee; that thy days may be prolonged, and that it may go well with thee, in the land which the LORD thy God giveth thee.

Thou shalt not kill.

Neither shalt thou commit adultery.

Neither shalt thou steal.

Neither shalt thou bear false witness against thy neighbour.

Neither shalt thou desire thy neighbour's wife, neither shalt thou covet thy neighbour's house, his field, or his manservant, or his maidservant, his ox, or his ass, or any thing that is thy neighbour's.

These words the LORD spake unto all your assembly in the mount out of the midst of the fire, or the cloud, and of the thick darkness, with a great voice: and he added no more. And he wrote them in two tables of stone, and delivered them unto me. . . .

Hear, O Israel: The LORD our God is one LORD: and thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates. **6**:4

And it shall be, when the LORD thy God shall have brought thee into the land which he sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give thee great and goodly cities, which thou buildedst not, and houses full of all good things, which thou filledst not, and wells digged, which thou diggedst not, vineyards and olive trees, which thou plantedst
6:11 not; when thou shalt have eaten and be full; then beware lest thou forget the LORD, which brought thee forth out of the land of Egypt, from the house of bondage. . .

7:6 For thou art an holy people unto the LORD thy God: the LORD thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth. The LORD did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people: but because the LORD loved you, and because he would keep the oath which he had sworn unto your fathers, hath the LORD brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt.

Know therefore that the LORD thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations; and repayeth them that hate him to their face, to destroy them: he will not be slack to him that hateth him, he will repay him to his face. Thou shalt therefore keep the commandments, and the statutes, and the judgments, which I command thee this day, to do them.

Wherefore it shall come to pass, if ye hearken to these judgments, and keep, and do them, that the LORD thy God shall keep unto thee the covenant and the mercy which he sware unto thy fathers: and he will love thee, and bless thee, and multiply thee: he will also bless the fruit of thy womb, and the fruit of thy land, thy corn, and thy wine, and thine oil, the increase of thy kine, and the flocks of thy sheep, in the land which he sware unto thy fathers to give thee. Thou shalt be blessed above all people: there shall not be male or female barren among you, or among your cattle. And the LORD will take away from thee all sickness, and will put none of the evil diseases of Egypt, which thou knowest, upon thee; but will lay them upon all them that hate thee.

And thou shalt consume all the people which the LORD thy God shall deliver thee; thine eye shall have no pity upon them: neither shalt thou serve their gods; for that will be a snare unto thee.

If thou shalt say in thine heart, These nations are more than I; how can I dispossess them? thou shalt not be afraid of them: but shalt well remember what the LORD thy God did unto Pharaoh, and unto all Egypt; the great temptations which thine eyes saw, and the signs, and the wonders, and the mighty hand, and the stretched out arm, whereby the LORD thy God brought thee out: so shall the LORD thy God do unto all the people of whom thou art afraid.

Moreover the LORD thy God will send the hornet among them, until they that are left, and hide themselves from thee, be destroyed. Thou shalt not be affrighted at them: for the LORD thy God is among you, a mighty God and terrible. And the LORD thy God will put out those nations before thee by little and little: thou mayest not consume them at once, lest the beasts of the field increase upon thee. But the LORD thy God shall deliver them unto thee, and shall destroy them with a mighty destruction, until they be destroyed. And he shall deliver their kings into thine hand, and thou shalt destroy their name from under heaven: there shall no man be able to stand before thee, until thou have destroyed them. . . .

For the LORD thy God bringeth thee into a good land, a 8:7 land of brooks of water, of fountains and depths that spring out of valleys and hills; a land of wheat, and barley, and vines, and fig trees, and pomegranates; a land of oil olive, and honey; a land wherein thou shalt eat bread without scarceness, thou shalt not lack any thing in it; a land whose stones are iron, and out of whose hills thou mayest dig brass.

When thou hast eaten and art full, then thou shalt bless the LORD thy God for the good land which he hath given thee. Beware that thou forget not the LORD thy God, in not keeping his commandments, and his judgments, and his statutes, which I command thee this day: lest when thou hast eaten

DEUTERONOMY

and art full, and hast built goodly houses, and dwelt therein; and when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied; then thine heart be lifted up, and thou forget the LORD thy God, which brought thee forth out of the land of Egypt, from the house of bondage; who led thee through that great and terrible wilderness, wherein were fiery serpents, and scorpions, and drought, where there was no water; who brought thee forth water out of the rock of flint; who fed thee in the wilderness with manna, which thy fathers knew not, that he might humble thee, and that he might prove thee, to do thee good at thy latter end; and thou say in thine heart, My power and the might of mine hand hath gotten me this wealth. But thou shalt remember the LORD thy God: for it is he that giveth thee power to get wealth, that he may establish his covenant which he sware unto thy fathers, as it is this day.

And it shall be, if thou do at all forget the LORD thy God, and walk after other gods, and serve them, and worship them, I testify against you this day that ye shall surely perish. As the nations which the LORD destroyeth before your face, so shall ye perish; because ye would not be obedient unto the voice of the LORD your God.

AGAINST THE PRACTICES OF THE ASSYRIANS

DEUTERONOMY

17:2 If there be found among you, within any of thy gates which the LORD thy God giveth thee, man or woman, that hath wrought wickedness in the sight of the LORD thy God, in transgressing his covenant, and hath gone and served other gods, and worshipped them, either the sun, or moon, or any of the host of heaven, which I have not commanded; and it be told thee, and thou hast heard of it, and inquired diligently, and, behold, it be true, and the thing certain, that such abomination is wrought in Israel: then shalt thou bring forth that man or that woman, which have committed that wicked thing, unto thy gates, even that man or that woman, and

Deuteronomy

shalt stone them with stones, till they die. At the mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death; but at the mouth of one witness he shall not be put to death. . . . .

There shall not be found among you any one that maketh **18**:10 his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an :12 abomination unto the Lord.

THE BLESSING AND THE CURSE

Deuteronomy

And it shall come to pass, if thou shalt hearken diligently **28**:1 unto the voice of the Lord thy God, to observe and to do all his commandments which I command thee this day, that the Lord thy God will set thee on high above all nations of the earth: and all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the Lord thy God.

Blessed shalt thou be in the city, and blessed shalt thou be in the field.

Blessed shall be the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep.

Blessed shall be thy basket and thy store. :5

Blessed shalt thou be when thou comest in, and blessed shalt thou be when thou goest out.

The Lord shall cause thine enemies that rise up against :7 thee to be smitten before thy face: they shall come out against thee one way, and flee before thee seven ways.

The Lord shall command the blessing upon thee in thy storehouses, and in all that thou settest thine hand unto; and he shall bless thee in the land which the Lord thy God giveth thee.

The Lord shall establish thee an holy people unto himself, as he hath sworn unto thee, if thou shalt keep the commandments of the LORD thy God, and walk in his ways.

And all people of the earth shall see that thou art called by the name of the LORD; and they shall be afraid of thee.

And the LORD shall make thee plenteous in goods, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy ground, in the land which the LORD sware unto thy fathers to give thee.

The LORD shall open unto thee his good treasure, the heaven to give the rain unto thy land in his season, and to bless all the work of thine hand.

And thou shalt lend unto many nations, and thou shalt not borrow. And the LORD shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath; if that thou hearken unto the commandments of the LORD thy God, which I command thee this day, to observe and to do them: and thou shalt not go aside from any of the words which I command thee this day, to the right hand, or to the left, to go after other gods to serve them.

But it shall come to pass, if thou wilt not hearken unto the voice of the LORD thy God, to observe to do all his commandments and his statutes which I command thee this day; that all these curses shall come upon thee, and overtake thee.

Cursed shalt thou be in the city, and cursed shalt thou be in the field.

Cursed shall be thy basket and thy store.

Cursed shall be the fruit of thy body, and the fruit of thy land, the increase of thy kine, and the flocks of thy sheep.

Cursed shalt thou be when thou comest in, and cursed shalt thou be when thou goest out.

The LORD shall send upon thee cursing, vexation, and rebuke, in all that thou settest thine hand unto for to do, until thou be destroyed, and until thou perish quickly; because of the wickedness of thy doings, whereby thou hast forsaken me.

The LORD shall make the pestilence cleave unto thee, until he have consumed thee from off the land, whither thou goest to possess it.

28:22 The LORD shall smite thee with a consumption, and with a fever, and with an inflammation, and with an extreme burning, and with the sword, and with blasting, and with mildew; and they shall pursue thee until thou perish.

And thy heaven that is over thy head shall be brass, and **28**:23
the earth that is under thee shall be iron. The LORD shall make the rain of thy land powder and dust: from heaven shall it come down upon thee, until thou be destroyed.

The LORD shall cause thee to be smitten before thine enemies: thou shalt go out one way against them, and flee seven ways before them: and shalt be removed into all the kingdoms of the earth. And thy carcase shall be meat unto all fowls of the air, and unto the beasts of the earth, and no man shall fray them away.

The LORD will smite thee with the botch of Egypt, and with the emerods, and with the scab, and with the itch, whereof thou canst not be healed.

The LORD shall smite thee with madness, and blindness, and astonishment of heart: and thou shalt grope at noonday, as the blind gropeth in darkness, and thou shalt not prosper in thy ways: and thou shalt be only oppressed and spoiled evermore, and no man shall save thee.

Thou shalt betroth a wife, and another man shall lie with her: thou shalt build an house, and thou shalt not dwell therein: thou shalt plant a vineyard, and shalt not gather the grapes thereof. Thine ox shall be slain before thine eyes, and thou shalt not eat thereof: thine ass shall be violently taken away from before thy face, and shall not be restored to thee: thy sheep shall be given unto thine enemies, and thou shalt have none to rescue them. Thy sons and thy daughters shall be given unto another people, and thine eyes shall look, and fail with longing for them all the day long: and there shall be no might in thine hand. The fruit of thy land, and all thy labours, shall a nation which thou knowest not eat up; and thou shalt be only oppressed and crushed alway: so that thou
shalt be mad for the sight of thine eyes which thou shalt see. :34

The LORD shall smite thee in the knees, and in the legs, with a sore botch that cannot be healed, from the sole of thy foot unto the top of thy head.

DEUTERONOMY

The LORD shall bring thee, and thy king which thou shalt set over thee, unto a nation which neither thou nor thy fathers have known; and there shalt thou serve other gods, wood and stone. And thou shalt become an astonishment, a proverb, and a byword, among all nations whither the LORD shall lead thee.

Thou shalt carry much seed out into the field, and shalt gather but little in; for the locust shall consume it. Thou shalt plant vineyards, and dress them, but shalt neither drink of the wine, nor gather the grapes; for the worms shall eat them. Thou shalt have olive trees throughout all thy coasts, but thou shalt not anoint thyself with the oil; for thine olive shall cast his fruit.

Thou shalt beget sons and daughters, but thou shalt not enjoy them; for they shall go into captivity.

All thy trees and fruit of thy land shall the locust consume.

The stranger that is within thee shall get up above thee very high; and thou shalt come down very low. He shall lend to thee, and thou shalt not lend to him: he shall be the head, and thou shalt be the tail.

Moreover all these curses shall come upon thee, and shall pursue thee, and overtake thee, till thou be destroyed; because thou hearkenedst not unto the voice of the LORD thy God, to keep his commandments and his statutes which he commanded thee: and they shall be upon thee for a sign and for a wonder, and upon thy seed for ever.

Because thou servedst not the LORD thy God with joyfulness, and with gladness of heart, for the abundance of all things; therefore shalt thou serve thine enemies which the LORD shall send against thee, in hunger, and in thirst, and in nakedness, and in want of all things: and he shall put a yoke of iron upon thy neck, until he have destroyed thee.

The LORD shall bring a nation against thee from far, from the end of the earth, as swift as the eagle flieth; a nation whose tongue thou shalt not understand; a nation of fierce countenance, which shall not regard the person of the old, nor shew favour to the young: and he shall eat the fruit of thy cattle, and the fruit of thy land, until thou be destroyed:

which also shall not leave thee either corn, wine, or oil, or the increase of thy kine, or flocks of thy sheep, until he have destroyed thee. And he shall besiege thee in all thy gates, until thy high and fenced walls come down, wherein thou trustedst, throughout all thy land: and he shall besiege thee in all thy gates throughout all thy land, which the LORD thy God hath given thee. And thou shalt eat the fruit of thine own body, the flesh of thy sons and of thy daughters, which the LORD thy God hath given thee, in the siege, and in the straitness, wherewith thine enemies shall distress thee: so that the man that is tender among you, and very delicate, his eye shall be evil toward his brother, and toward the wife of his bosom, and toward the remnant of his children which he shall leave: so that he will not give to any of them of the flesh of his children whom he shall eat: because he hath nothing left him in the siege, and in the straitness, wherewith thine enemies shall distress thee in all thy gates. The tender and delicate woman among you, which would not adventure to set the soul of her foot upon the ground for delicateness and tenderness, her eye shall be evil toward the husband of her bosom, and toward her son, and toward her daughter, and toward her young one that cometh out from between her feet, and toward her children which she shall bear: for she shall eat them for want of all things secretly in the siege and straitness, wherewith thine enemy shall distress thee in thy gates.

If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear this glorious and fearful name, THE LORD THY GOD; then the LORD will make thy plagues wonderful, and the plagues of thy seed, even great plagues, and of long continuance, and sore sicknesses, and of long continuance. Moreover he will bring upon thee all the diseases of Egypt, which thou wast afraid of; and they shall cleave unto thee. Also every sickness, and every plague, which is not written in the book of this law, them will the LORD bring upon thee, until thou be destroyed.

And ye shall be left few in number, whereas ye were as the stars of heaven for multitude; because thou wouldest not obey the voice of the LORD thy God. And it shall come to pass, that as the LORD rejoiced over you to do you good, and to multiply you; so the LORD will rejoice over you to destroy you, and to bring you to nought; and ye shall be plucked from off the land whither thou goest to possess it.

And the LORD shall scatter thee among all people, from the one end of the earth even unto the other; and there thou shalt serve other gods, which neither thou nor thy fathers have known, even wood and stone. And among these nations shalt thou find no ease, neither shall the soul of thy foot have rest: but the LORD shall give thee there a trembling heart, and failing of eyes, and sorrow of mind: and thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life: in the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning! for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see.

An account of the great reformation under Josiah, which resulted from the finding of the Book of the Law, was written by a contemporary who felt the spell of Deuteronomy. He, and perhaps others with him, set about the task of writing the history of the Israelites from the building of the temple to the present reformation in order to show how the whole course of events illustrated the working out of Yahweh's promises and threats as contained in the newly discovered book. The style and attitude of these religious historians are not difficult to discover. They make Solomon's apostasy the direct cause of the division of the kingdom; they record the reigns after the division king by king, always with a set formula; they condemn the kings of Israel (the northern kingdom) thus accounting for its destruction; and they judge each of the kings of Judah according to whether or not he worshiped exclusively at Jerusalem and destroyed the other "high places."

A later writer, working in the same spirit, edited this narrative and carried it on to the fall of the southern kingdom. Some of the greatest prose in all literature is the work of this man. Ruskin considered Solomon's prayer at the dedication of the temple to be one of the finest passages in the whole Bible. The message to the people in captivity, with which the prayer ends, though necessarily put as coming from Solomon, shows that it must have been composed during the exile.

It was in the same vein, also, that the history of the Israelites from Moses to Solomon was rewritten. Here the JE stories formed the chief source. The religious historian or historians who rewrote these earlier records copied the authors of I and II Kings not only in including the old material as it stood but in applying a formula. As often as the Israelites "did that which was evil in the sight of Yahweh" his "anger was kindled" against them and he "delivered them into the hand" of their enemies; when the children of Israel "cried unto

Yahweh" he "raised up to them a savior," their foes were "subdued," and "the land had rest" for twenty or for forty or for eighty years. Round numbers are used also for the reigns of the principal judges. But inevitably the people did that which was evil again and forsook Yahweh, and so the story goes on. The effect of it all is wonderfully impressive.

It will be found of particular interest to compare the account here given under the title "The First King is Chosen" with the earlier story of "The Anointing of Saul." Note that the earlier account is given mostly for the sake of the story itself; there is the freshness of the morning about it. Samuel is represented as a wandering seer, and the conception of Yahweh is of a familiar and friendly Deity who is entirely in favor of Saul's appointment as king,—indeed, he suggests it. In the later account the tone is more formal and didactic; Samuel is the official judge or ruler, and the people are represented as rejecting Yahweh in choosing a king.

The selections given from these historians follow the order of the events. Some were written later than the prophets next to be considered, but all were the direct outgrowth of Deuteronomy. As examples of a type of literature they should be read together, and in this connection. The letter D is used by scholars to designate not only Deuteronomy but the history written under its influence.

MOSES EXPLAINS THE COURSE OF EVENTS

DEUTERONOMY

1:3 And it came to pass in the fortieth year, in the eleventh month, on the first day of the month, that Moses spake unto the children of Israel, according unto all that the LORD had given him in commandment unto them. . . .

The LORD our God spake unto us in Horeb, saying, Ye have dwelt long enough in this mount: turn you, and take your journey, and go to the mount of the Amorites. . . .

DEUTERONOMY

1:19 And when we departed from Horeb, we went through all that great and terrible wilderness, which ye saw by the way of the mountain of the Amorites, as the Lord our God commanded us; and we came to Kadesh-barnea. And I said unto you, Ye are come unto the mountain of the Amorites, which the Lord our God doth give unto us. Behold, the Lord thy God hath set the land before thee: go up and possess it, as the Lord God of thy fathers hath said unto thee; fear not, neither be discouraged.

And ye came near unto me every one of you, and said, We will send men before us, and they shall search us out the land, and bring us word again by what way we must go up, and into what cities we shall come. And the saying pleased me well: and I took twelve men of you, one of a tribe: and they turned and went up into the mountain, and came unto the valley of Eshcol, and searched it out. And they took of the fruit of the land in their hands, and brought it down unto us, and brought us word again, and said, It is a good land which the Lord our God doth give us.

Notwithstanding ye would not go up, but rebelled against the commandment of the Lord your God: and ye murmured in your tents, and said, Because the Lord hated us, he hath brought us forth out of the land of Egypt, to deliver us into the hand of the Amorites, to destroy us. Whither shall we go up? our brethren have discouraged our heart, saying, The people is greater and taller than we; the cities are great and walled up to heaven; and moreover we have seen the sons of the Anakims there.

Then I said unto you, Dread not, neither be afraid of them. The Lord your God which goeth before you, he shall fight for you, according to all that he did for you in Egypt before your eyes; and in the wilderness, where thou hast seen how that the Lord thy God bare thee, as a man doth bear his son, in all the way that ye went, until ye came into this place.

Yet in this thing ye did not believe the Lord your God, who went in the way before you, to search you out a place to pitch your tents in, in fire by night, to shew you by what way ye should go, and in a cloud by day. . . .

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DEUTERONOMY

And the LORD said unto me, Say unto them, Go not up, neither fight; for I am not among you; lest ye be smitten before your enemies.

So I spake unto you; and ye would not hear, but rebelled against the commandment of the LORD, and went presumptuously up into the hill. And the Amorites, which dwelt in that mountain, came out against you, and chased you, as bees do, and destroyed you in Seir, even unto Hormah. . . .

2:1 Then we turned, and took our journey into the wilderness by the way of the Red sea, as the LORD spake unto me: and we compassed mount Seir many days.

And the LORD spake unto me, saying, Ye have compassed this mountain long enough: turn you northward. And command thou the people, saying, Ye are to pass through the coast of your brethren the children of Esau, which dwell in Seir; and they shall be afraid of you: take ye good heed unto yourselves therefore: meddle not with them; for I will not give you of their land, no, not so much as a foot breadth; because I have given mount Seir unto Esau for a possession. Ye shall buy meat of them for money, that ye may eat; and ye shall also buy water of them for money, that ye may drink.

For the LORD thy God hath blessed thee in all the works of thy hand: he knoweth thy walking through this great wilderness: these forty years the LORD thy God hath been with thee; thou hast lacked nothing. . . .

But Sihon king of Heshbon would not let us pass by him: for the LORD thy God hardened his spirit, and made his heart obstinate, that he might deliver him into thy hand, as appeareth this day.

And the LORD said unto me, Behold, I have begun to give Sihon and his land before thee: begin to possess, that thou mayest inherit his land.

Then Sihon came out against us, he and all his people, to fight at Jahaz. And the LORD our God delivered him before us; and we smote him, and his sons, and all his people. And we took all his cities at that time, and utterly destroyed the men, and the women, and the little ones, of every city, we left none to remain: only the cattle we took for a prey unto ourselves, and the spoil of the cities which we took. From Aroer, which is by the brink of the river of Arnon, and from the city that is by the river, even unto Gilead, there was not one city too strong for us: the LORD our God delivered all unto us. . . .

And I besought the LORD at that time, saying, O Lord GOD, thou hast begun to shew thy servant thy greatness, and thy mighty hand: for what God is there in heaven or in earth, that can do according to thy works, and according to thy might? I pray thee, let me go over, and see the good land that is beyond Jordan, that goodly mountain, and Lebanon. But the LORD was wroth with me for your sakes, and would not hear me: and the LORD said unto me, Let it suffice thee; speak no more unto me of this matter. Get thee up into the top of Pisgah, and lift up thine eyes westward, and northward, and southward, and eastward, and behold it with thine eyes: for thou shalt not go over this Jordan. But charge Joshua, and encourage him, and strengthen him: for he shall go over before this people, and he shall cause them to inherit the land which thou shalt see. . . . 3:23

And ye came near and stood under the mountain; and the mountain burned with fire unto the midst of heaven, with darkness, clouds, and thick darkness. And the LORD spake unto you out of the midst of the fire: ye heard the voice of the words, but saw no similitude; only ye heard a voice. And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone. And the LORD commanded me at that time to teach you statutes and judgments, that ye might do them in the land whither ye go over to possess it. . . . 4:11

When thou shalt beget children, and children's children, and ye shall have remained long in the land, and shall corrupt yourselves, and make a graven image, or the likeness of any thing, and shall do evil in the sight of the LORD thy God, to provoke him to anger: I call heaven and earth to witness against you this day, that ye shall soon utterly perish from off the land whereunto ye go over Jordan to possess it; ye shall not prolong your days upon it, but shall utterly be destroyed.

DEUTERONOMY

And the LORD shall scatter you among the nations, and ye shall be left few in number among the heathen, whither the LORD shall lead you. And there ye shall serve gods, the work of men's hands, wood and stone, which neither see, nor hear, nor eat, nor smell.

But if from thence thou shalt seek the LORD thy God, thou shalt find him, if thou seek him with all thy heart and with all thy soul. When thou art in tribulation, and all these things are come upon thee, even in the latter days, if thou turn to the LORD thy God, and shalt be obedient unto his voice; (for the LORD thy God is a merciful God;) he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers which he sware unto them.

For ask now of the days that are past, which were before thee, since the day that God created man upon the earth, and ask from the one side of heaven unto the other, whether there hath been any such thing as this great thing is, or hath been heard like it? Did ever people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live? Or hath God assayed to go and take him a nation from the midst of another nation, by temptations, by signs, and by wonders, and by war, and by a mighty hand, and by a stretched out arm, and by great terrors, according to all that the LORD your God did for you in Egypt before your eyes? Unto thee it was shewed, that thou mightest know that the LORD he is God; there is none else beside him. Out of heaven he made thee to hear his voice, that he might instruct thee: and upon earth he shewed thee his great fire; and thou heardest his words out of the midst of the fire.

And because he loved thy fathers, therefore he chose their seed after them, and brought thee out in his sight with his mighty power out of Egypt; to drive out nations from before thee greater and mightier than thou art, to bring thee in, as it is this day.

Know therefore this day, and consider it in thine heart, that the LORD he is God in heaven above, and upon the earth beneath: there is none else. Thou shalt keep therefore his statutes, and his commandments, which I command thee this

DEUTERONOMY

day, that it may go well with thee, and with thy children after thee, and that thou mayest prolong thy days upon the earth, which the LORD thy God giveth thee, for ever.

JOSHUA'S FAREWELL ADDRESS

JOSHUA

And it came to pass a long time after that the LORD had **23**:1
given rest unto Israel from all their enemies round about, that Joshua waxed old and stricken in age.

And Joshua called for all Israel, and for their elders, and for their heads, and for their judges, and for their officers, and said unto them, I am old and stricken in age: and ye have seen all that the LORD your God hath done unto all these nations because of you; for the LORD your God is he that
hath fought for you. Behold, I have divided unto you by lot :4
these nations that remain, to be an inheritance for your tribes, from Jordan, with all the nations that I have cut off, even unto the great sea westward. And the LORD your God, he shall expel them from before you, and drive them from out of your sight; and ye shall possess their land, as the LORD your God hath promised unto you. Be ye therefore very courageous to keep and to do all that is written in the book of the law of Moses, that ye turn not aside therefrom to the right hand or to the left; that ye come not among these nations, these that remain among you; neither make mention of the name of their gods, nor cause to swear by them, neither serve them, nor bow yourselves unto them: but cleave unto the LORD your God, as ye have done unto this day. For the LORD hath driven out from before you great nations and strong: but as for you, no man hath been able to stand before you unto this day. One man of you shall chase a thousand: for the LORD your God, he it is that fighteth for you, as he hath promised you. Take good heed therefore unto yourselves, that ye love the LORD your God. Else if ye do in any wise go back, and cleave unto the remnant of these nations, even these that remain among you, and shall make marriages with them, and go in unto them, and they to you: know for a

Joshua

certainty that the Lord your God will no more drive out any of these nations from before you; but they shall be snares and traps unto you, and scourges in your sides, and thorns in your eyes, until ye perish from off this good land which the Lord your God hath given you. And, behold, this day I am going the way of all the earth: and ye know in all your hearts and in all your souls, that not one thing hath failed of all the good things which the Lord your God spake concerning you; all are come to pass unto you, and not one thing hath failed thereof. Therefore it shall come to pass, that as all good things are come upon you, which the Lord your God promised you; so shall the Lord bring upon you all evil things, until he have destroyed you from off this good land which the Lord your God hath given you. When ye have transgressed the covenant of the Lord your God, which he commanded you, and have gone and served other gods, and bowed yourselves to them; then shall the anger of the Lord be kindled against you, and ye shall perish quickly from off the good land which he hath given unto you.

THE APPOINTMENT OF JUDGES FOR ISRAEL

Judges

2:11 And the children of Israel did evil in the sight of the Lord, and served Baalim: and they forsook the Lord God of their fathers, which brought them out of the land of Egypt, and followed other gods, of the gods of the people that were round about them, and bowed themselves unto them, and provoked the Lord to anger. And they forsook the Lord, and served Baal and Ashtaroth.

And the anger of the Lord was hot against Israel, and he delivered them into the hands of spoilers that spoiled them, and he sold them into the hands of their enemies round about, so that they could not any longer stand before their enemies. Whithersoever they went out, the hand of the Lord was against them for evil, as the Lord had said, and as the Lord had sworn unto them: and they were greatly distressed.

JUDGES

Nevertheless the LORD raised up judges, which delivered them out of the hand of those that spoiled them. And yet they would not hearken unto their judges, but they went a whoring after other gods, and bowed themselves unto them: they turned quickly out of the way which their fathers walked in, obeying the commandments of the LORD; but they did not so.

And when the LORD raised them up judges, then the LORD was with the judge, and delivered them out of the hand of their enemies all the days of the judge: for it repented the LORD because of their groanings by reason of them that oppressed them and vexed them. And it came to pass, when the judge was dead, that they returned, and corrupted themselves more than their fathers, in following other gods to serve them, and to bow down unto them; they ceased not from their own doings, nor from their stubborn way.

THE FIRST KING IS CHOSEN

I SAMUEL

Then all the elders of Israel gathered themselves together, 8:4
and came to Samuel unto Ramah, and said unto him, Behold, thou art old, and thy sons walk not in thy ways: now make us a king to judge us like all the nations.

But the thing displeased Samuel, when they said, Give us a king to judge us. And Samuel prayed unto the LORD. And the LORD said unto Samuel, Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them. According to all the works which they have done since the day that I brought them up out of Egypt even unto this day, wherewith they have forsaken me, and served other gods, so do they also unto thee. Now therefore hearken unto their voice: howbeit yet protest solemnly unto them, and shew them the manner of the king that shall reign over them.

And Samuel told all the words of the LORD unto the people that asked of him a king. And he said, This will be the manner of the king that shall reign over you: He will take your sons, and appoint them for himself, for his chariots, and to be his horsemen; and some shall run before his chariots. And he will appoint him captains over thousands, and captains over fifties; and will set them to ear his ground, and to reap his harvest, and to make his instruments of war, and instruments of his chariots. And he will take your daughters to be confectionaries, and to be cooks, and to be bakers. And he will take your fields, and your vineyards, and your oliveyards, even the best of them, and give them to his servants. And he will take the tenth of your seed, and of your vineyards, and give to his officers, and to his servants. And he will take your men-servants, and your maid-servants, and your goodliest young men, and your asses, and put them to his work. He will take the tenth of your sheep: and ye shall be his servants. And ye shall cry out in that day because of your king which ye shall have chosen you; and the LORD will not hear you in that day.

Nevertheless, the people refused to obey the voice of Samuel; and they said, Nay; but we will have a king over us; That we also may be like all the nations; and that our king may judge us, and go out before us, and fight our battles. And Samuel heard all the words of the people, and he rehearsed them in the ears of the LORD. And the LORD said to Samuel, Hearken unto their voice, and make them a king. And Samuel said unto the men of Israel, Go ye every man unto his city. . . .

10:17 And Samuel called the people together unto the LORD to Mizpeh; And said unto the children of Israel, Thus saith the LORD God of Israel, I brought up Israel out of Egypt, and delivered you out of the hand of the Egyptians, and out of the hand of all kingdoms, and of them that oppressed you: And ye have this day rejected your God, who himself saved you out of all your adversities, and your tribulations; and ye have said unto him, Nay, but set a king over us. Now therefore present yourselves before the LORD by your tribes, and by your thousands. And when Samuel had caused all the tribes of Israel to come near, the tribe of Benjamin was taken. When he had caused the tribe of Benjamin to come near by their families, the family of Matri was taken, and Saul the

I SAMUEL

son of Kish was taken: and when they sought him, he could not be found. Therefore they inquired of the LORD further, if the man should yet come thither. And the LORD answered, Behold, he hath hid himself among the stuff. And they ran and fetched him thence: and when he stood among the people, he was higher than any of the people from his shoulders and upward. And Samuel said to all the people, See ye him whom the LORD hath chosen, that there is none like him among all the people? And all the people shouted, and said, God save the king. Then Samuel told the people the manner of the kingdom, and wrote it in a book, and laid it up before the LORD. And Samuel sent all the people away, every man to his house.

SOLOMON'S PRAYER AT THE DEDICATION OF THE TEMPLE

I KINGS

And Solomon stood before the altar of the LORD in the presence of all the congregation of Israel, and spread forth his hands toward heaven: and he said, 8:22

LORD God of Israel, there is no God like thee, in heaven above, or on earth beneath,

Who keepest covenant and mercy with thy servants that walk before thee with all their heart: who hast kept with thy servant David my father that thou promisedst him:

Thou spakest also with thy mouth, and hast fulfilled it with thine hand, as it is this day.

Therefore now, LORD God of Israel, keep with thy servant David my father that thou promisedst him, saying,

There shall not fail thee a man in my sight to sit on the throne of Israel;

So that thy children take heed to their way, that they walk before me as thou hast walked before me. :25

And now, O God of Israel, let thy word, I pray thee, be verified, which thou spakest unto thy servant David my father.

I KINGS

But will God indeed dwell on the earth? behold, the heaven and heaven of heavens cannot contain thee;

How much less this house that I have builded?

Yet have thou respect unto the prayer of thy servant, and to his supplication, O LORD my God,

To hearken unto the cry and to the prayer, which thy servant prayeth before thee to-day:

That thine eyes may be open toward this house night and day,

Even toward the place of which thou hast said, My name shall be there:

8:29 That thou mayest hearken unto the prayer which thy servant shall make toward this place.

And hearken thou to the supplication of thy servant, and of thy people Israel, when they shall pray toward this place:

And hear thou in heaven thy dwelling place: and when thou hearest, forgive.

If any man trespass against his neighbour, and an oath be laid upon him to cause him to swear, and the oath come before thine altar in this house:

Then hear thou in heaven, and do, and judge thy servants, condemning the wicked, to bring his way upon his head;

And justifying the righteous, to give him according to his righteousness.

:33 When thy people Israel be smitten down before the enemy, because they have sinned against thee, and shall turn again to thee, and confess thy name and pray, and make supplication unto thee in this house:

Then hear thou in heaven, and forgive the sin of thy people Israel, and bring them again unto the land which those gavest unto their fathers.

When heaven is shut up, and there is no rain, because they have sinned against thee; if they pray toward this place, and confess thy name, and turn from their sin, when thou afflictest them:

Then hear thou in heaven, and forgive the sin of thy servants, and of thy people Israel, that thou teach them the good way wherein they should walk, and give rain upon thy land, which thou hast given to thy people for an inheritance.

If there be in the land famine, if there be pestilence, blast ing, mildew, locust, or if there be caterpiller;

If their enemy besiege them in the land of their cities; whatsoever plague, whatsoever sickness there be;

What prayer and supplication soever be made by any man, or by all thy people Israel, which shall know every man the plague of his own heart, and spread forth his hands toward this house:

Then hear thou in heaven thy dwelling place, and forgive, and do, and give to every man according to his ways, whose heart thou knowest; (for thou, even thou only, knowest the hearts of all the children of men;)

That they may fear thee all the days that they live in the land which thou gavest unto our fathers.

Moreover concerning a stranger, that is not of thy people Israel, but cometh out of a far country for thy name's sake;

(For they shall hear of thy great name, and of thy strong hand, and of thy stretched out arm;) when he shall come and pray toward this house;

Hear thou in heaven thy dwelling place, and do according to all that the stranger calleth to thee for:

That all people of the earth may know thy name, to fear thee, as do thy people Israel; and that they may know that this house, which I have builded, is called by thy name.

If thy people go out to battle against their enemy, whithersoever thou shalt send them, and shall pray unto the LORD toward the city which thou hast chosen, and toward the house that I have built for thy name:

Then hear thou in heaven their prayer and their supplication, and maintain their cause.

If they sin against thee, (for there is no man that sinneth not,) and thou be angry with them, and deliver them to the enemy, so that they carry them away captives unto the land of the enemy, far or near;

Yet if they shall bethink themselves in the land whither they were carried captives, and repent, and make supplica-

I Kings

tion unto thee in the land of them that carried them captives, saying,

We have sinned, and have done perversely, we have committed wickedness;

And so return unto thee with all their heart, and with all their soul, in the land of their enemies, which led them away captive, and pray unto thee toward their land, which thou gavest unto their fathers, the city which thou hast chosen, and the house which I have built for thy name:

Then hear thou their prayer and their supplication in heaven thy dwelling place, and maintain their cause,

And forgive thy people that have sinned against thee, and all their transgressions wherein they have transgressed against thee, and give them compassion before them who carried them captive that they may have compassion on them:

For they be thy people, and thine inheritance, which thou broughtest forth out of Egypt, from the midst of the furnace of iron:

That thine eyes may be open unto the supplication of thy servant, and unto the supplication of thy people Israel, to hearken unto them in all that they call for unto thee.

For thou didst separate them from among all the people of the earth, to be thine inheritance, as thou spakest by the hand of Moses thy servant, when thou broughtest our fathers out of Egypt, O Lord God.

THE DIVISION OF THE KINGDOM

I Kings

11:1 But king Solomon loved many strange women, together with the daughter of Pharaoh, women of the Moabites, Ammonites, Edomites, Zidonians, and Hittites; of the nations concerning which the Lord said unto the children of Israel, Ye shall not go in to them, neither shall they come in unto you: for surely they will turn away your heart after their gods: Solomon clave unto these in love. And he had seven hundred wives, princesses, and three hundred concubines: and his wives turned away his heart. For it came to pass,

I Kings

when Solomon was old, that his wives turned away his heart after other gods: and his heart was not perfect with the Lord his God, as was the heart of David his father. For Solomon **11**:5 went after Ashtoreth the goddess of the Zidonians, and after Milcom the abomination of the Ammonites. And Solomon did evil in the sight of the Lord, and went not fully after the Lord, as did David his father. Then did Solomon build an :7 high place for Chemosh, the abomination of Moab, in the hill that is before Jerusalem, and for Molech, the abomination of the children of Ammon. And likewise did he for all his strange wives, which burnt incense and sacrificed unto their gods.

And the Lord was angry with Solomon, because his heart was turned from the Lord God of Israel, which had appeared unto him twice, and had commanded him concerning this thing, that he should not go after other gods: but he kept not that which the Lord commanded. Wherefore the Lord said unto Solomon, Forasmuch as this is done of thee, and thou hast not kept my covenant and my statutes, which I have commanded thee, I will surely rend the kingdom from thee, and will give it to thy servant. Notwithstanding in thy days I will not do it for David thy father's sake: but I will rend it out of the hand of thy son. Howbeit I will not rend away all the kingdom; but will give one tribe to thy son for David my servant's sake, and for Jerusalem's sake which I have chosen. . . .

DELIVERANCE OF JERUSALEM

II Kings

Now it came to pass in the third year of Hoshea son of **18**:1 Elah king of Israel, that Hezekiah the son of Ahaz king of Judah began to reign. Twenty and five years old was he when he began to reign; and he reigned twenty and nine years in Jerusalem. His mother's name also was Abi, the daughter of Zachariah.

And he did that which was right in the sight of the Lord, :3
according to all that David his father did. He removed the :4

high places, and brake the images, and cut down the groves, and brake in pieces the brasen serpent that Moses had made: for unto those days the children of Israel did burn incense to it: and he called it Nehushtan. He trusted in the Lord God of Israel; so that after him was none like him among all the kings of Judah, nor any that were before him. For he clave to the Lord, and departed not from following him, but kept his commandments, which the Lord commanded Moses.

18:7 And the Lord was with him; and he prospered whithersoever he went forth: and he rebelled against the king of Assyria, and served him not. He smote the Philistines, even unto Gaza, and the borders thereof, from the tower of the watchmen to the fenced city.

And it came to pass in the fourth year of king Hezekiah, which was the seventh year of Hoshea son of Elah king of Israel, that Shalmaneser king of Assyria came up against Samaria, and besieged it. And at the end of three years they took it: even in the sixth year of Hezekiah, that is the ninth year of Hoshea king of Israel, Samaria was taken.

And the king of Assyria did carry away Israel unto Assyria, and put them in Halah and in Habor by the river of Gozan, and in the cities of the Medes: because they obeyed not the voice of the Lord their God, but transgressed his covenant, and all that Moses the servant of the Lord commanded, and would not hear them, nor do them.

:13 Now in the fourteenth year of king Hezekiah did Sennacherib king of Assyria come up against all the fenced cities
:14 of Judah, and took them. And Hezekiah king of Judah sent to the king of Assyria to Lachish, saying, I have offended; return from me: that which thou puttest on me will I bear. And the king of Assyria appointed unto Hezekiah king of Judah three hundred talents of silver and thirty talents of gold. And Hezekiah gave him all the silver that was found in the house of the Lord, and in the treasures of the king's house. At that time did Hezekiah cut off the gold from the doors of the temple of the Lord, and from the pillars which Hezekiah king of Judah had overlaid, and gave it to the king of Assyria.

II KINGS

And the king of Assyria sent Tartan and Rabsaris and Rab- 18:17
shakeh from Lachish to king Hezekiah with a great host against Jerusalem. And they went up and came to Jerusalem. And when they were come up, they came and stood by the conduit of the upper pool, which is in the highway of the fuller's field. And when they had called to the king, there came out to them Eliakim the son of Hilkiah, which was over the household, and Shebna the scribe, and Joah the son of Asaph the recorder.

Then Rab-shakeh stood and cried with a loud voice in the Jews' language, and spake, saying, Hear the word of the great king, the king of Assyria: Thus saith the king, Let not Hezekiah deceive you: for he shall not be able to deliver you out of his hand: neither let Hezekiah make you trust in the LORD, saying, The LORD will surely deliver us, and this city shall not be delivered into the hand of the king of Assyria. Hearken not to Hezekiah: for thus saith the king of Assyria, Make an agreement with me by a present, and come out to me, and then eat ye every man of his own vine, and every one of his fig tree, and drink ye every one the waters of his cistern: until I come and take you away to a land like your own land, a land of corn and wine, a land of bread and vineyards, a land of oil olive and of honey, that ye may live, and not die: and hearken not unto Hezekiah, when he persuadeth you, saying, The LORD will deliver us. Hath any of the gods of the nations
delivered at all his land out of the hand of the king of Assyria? :34
Where are the gods of Hamath, and of Arpad? where are the gods of Sepharvaim, Hena, and Ivah? have they delivered Samaria out of mine hand? Who are they among all the gods of the countries, that have delivered their country out of mine hand, that the LORD should deliver Jerusalem out of mine hand?

But the people held their peace, and answered him not a word: for the king's commandment was, saying, Answer him not.

Then came Eliakim the son of Hilkiah, which was over the household, and Shebna the scribe, and Joah the son of Asaph the recorder, to Hezekiah with their clothes rent, and told him the words of Rab-shakeh.

II Kings

19:1 And it came to pass, when king Hezekiah heard it, that he rent his clothes, and covered himself with sackcloth, and went into the house of the Lord. And he sent Eliakim, which was over the household, and Shebna the scribe, and the elders of the priests, covered with sackcloth, to Isaiah the prophet
:3 the son of Amoz. And they said unto him, Thus saith Hezekiah, This day is a day of trouble, and of rebuke, and blasphemy: for the children are come to the birth, and there is not strength to bring forth. It may be the Lord thy God will hear all the words of Rab-shakeh, whom the king of Assyria his master hath sent to reproach the living God; and will reprove the words which the Lord thy God hath heard: wherefore lift up thy prayer for the remnant that are left.

So the servants of king Hezekiah came to Isaiah. And Isaiah said unto them, Thus shall ye say to your master, Thus saith the Lord, Be not afraid of the words which thou hast heard, with which the servants of the king of Assyria have blasphemed me. Behold, I will send a blast upon him, and he shall hear a rumour, and shall return to his own land; and I will cause him to fall by the sword in his own land. . . .

And Hezekiah prayed before the Lord, and said, O Lord God of Israel, which dwellest between the cherubims, thou art the God, even thou alone, of all the kingdoms of the earth; thou hast made heaven and earth. Lord, bow down thine ear, and hear: open, Lord, thine eyes, and see: and hear the words of Sennacherib, which hath sent him to reproach the living God. Of a truth, Lord, the kings of Assyria have destroyed the nations and their lands, and have cast their gods into the fire: for they were no gods, but the work of men's hands, wood and stone: therefore they have destroyed them. Now therefore, O Lord our God, I beseech thee, save thou us out of his hand, that all the kingdoms of the earth may know that thou art the Lord God, even thou only.

Then Isaiah the son of Amoz sent to Hezekiah, saying, Thus saith the Lord God of Israel, That which thou hast prayed to me against Sennacherib king of Assyria I have heard. This is the word that the Lord hath spoken concerning him;

II KINGS

The virgin the daughter of Zion
Hath despised thee,
And laughed thee to scorn;
The daughter of Jerusalem
Hath shaken her head at thee.
Whom hast thou reproached
And blasphemed?
And against whom hast thou exalted thy voice
And lifted up thine eyes on high?
Even against the Holy One of Israel.
By thy messengers thou hast reproached
The Lord, and hast said,
With the multitude of my chariots
I am come up
To the height of the mountains,
To the sides of Lebanon,
And will cut down the tall cedar trees thereof
And the choice fir trees thereof:
And I will enter into the lodgings of his borders,
And into the forest of his Carmel. **19**:23
I have digged and drunk strange waters,
And with the sole of my feet
Have I dried up all the rivers
Of besieged places.
Hast thou not heard long ago :25
How I have done it,
And of ancient times
That I have formed it?
Now have I brought it to pass,
That thou shouldest be to lay waste
Fenced cities into ruinous heaps.
Therefore their inhabitants
Were of small power,
They were dismayed and confounded;
They were as the grass of the field,
And as the green herb,
As the grass on the house tops,
And as corn blasted before it be grown up.

II KINGS

But I know thy abode,
And thy going out, and thy coming in,
And thy rage against me.
Because thy rage against me and thy tumult
Is come up into mine ears,
Therefore I will put my hook in thy nose,
And my bridle in thy lips,
And I will turn thee back
By the way by which thou camest.

And this shall be a sign unto thee, Ye shall eat this year such things as grow of themselves, and in the second year that which springeth of the same; and in the third year sow ye, and reap, and plant vineyards, and eat the fruits thereof.

And the remnant that is escaped
Of the house of Judah
Shall yet again take root downward,
And bear fruit upward.
For out of Jerusalem
Shall go forth a remnant,
And they that escape
Out of mount Zion:
The zeal of the LORD of hosts shall do this.

Therefore thus saith the LORD concerning the king of Assyria,

He shall not come into this city,
Nor shoot an arrow there,
Nor come before it with shield,
Nor cast a bank against it.
By the way that he came,
By the same shall he return,
And shall not come into this city,
Saith the LORD.
For I will defend this city, to save it,
For mine own sake,
And for my servant David's sake.

19:35 And it came to pass that night, that the angel of the LORD went out, and smote in the camp of the Assyrians an hundred

II Kings

fourscore and five thousand: and when they arose early in the morning, behold, they were all dead corpses. So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh.

And it came to pass, as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer his sons smote him with the sword: and they escaped into the land of Armenia. And Esarhaddon his son reigned in his stead.

THE LAST YEARS OF HEZEKIAH

II Kings

In those days was Hezekiah sick unto death. And the **20:1** prophet Isaiah the son of Amoz came to him, and said unto him, Thus saith the Lord, Set thine house in order; for thou shalt die, and not live.

Then he turned his face to the wall, and prayed unto the Lord, saying, I beseech thee, O Lord, remember now how I have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight. And Hezekiah wept sore.

And it came to pass, afore Isaiah was gone out into the middle court, that the word of the Lord came to him, saying, Turn again, and tell Hezekiah the captain of my people, Thus saith the Lord, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will heal thee: on the third day thou shalt go up unto the house of the Lord. And I will add unto thy days fifteen years; and I will deliver thee and this city out of the hand of the king of Assyria; and I will defend this city for mine own sake, and for my servant David's sake.

And Isaiah said, Take a lump of figs. And they took and laid it on the boil, and he recovered.

And Hezekiah said unto Isaiah, What shall be the sign that the Lord will heal me, and that I shall go up into the house of the Lord the third day? And Isaiah said, This sign shalt thou have of the Lord, that the Lord will do the thing that he hath

II Kings

spoken: shall the shadow go forward ten degrees, or go back ten degrees?

20:10 And Hezekiah answered, It is a light thing for the shadow to go down ten degrees: nay, but let the shadow return back-
:11 ward ten degrees. And Isaiah the prophet cried unto the Lord: and he brought the shadow ten degrees backward, by which it had gone down in the dial of Ahaz.

:12 At that time Berodach-baladan, the son of Baladan, king of Babylon, sent letters and a present unto Hezekiah: for he had heard that Hezekiah had been sick. And Hezekiah hearkened unto them, and shewed them all the house of his precious things, the silver, and the gold, and the spices, and the precious ointment, and all the house of his armour, and all that was found in his treasures: there was nothing in his house, nor in all his dominion, that Hezekiah shewed them not.

Then came Isaiah the prophet unto king Hezekiah, and said unto him, What said these men? and from whence came they unto thee? And Hezekiah said, They are come from a far country, even from Babylon. And he said, What have they seen in thine house? And Hezekiah answered, All the things that are in mine house have they seen: there is nothing among my treasures that I have not shewed them.

And Isaiah said unto Hezekiah, Hear the word of the Lord. Behold, the days come, that all that is in thine house, and that which thy fathers have laid up in store unto this day, shall be carried into Babylon: nothing shall be left, saith the Lord. And of thy sons that shall issue from thee, which thou shalt beget, shall they take away; and they shall be eunuchs in the palace of the king of Babylon.

Then said Hezekiah unto Isaiah, Good is the word of the Lord which thou hast spoken. And he said, Is it not good, if peace and truth be in my days?

And the rest of the acts of Hezekiah, and all his might, and how he made a pool, and a conduit, and brought water into the city, are they not written in the book of the chronicles of the kings of Judah? And Hezekiah slept with his fathers: and Manasseh his son reigned in his stead.

DISCOVERY OF THE BOOK OF THE LAW

II Kings

And Hilkiah the high priest said unto Shaphan the scribe, I have found the book of the law in the house of the Lord. And Hilkiah gave the book to Shaphan, and he read it. And Shaphan the scribe came to the king, and brought the king word again, and said, Thy servants have gathered the money that was found in the house, and have delivered it into the hand of them that do the work, that have the oversight of the house of the Lord. And Shaphan the scribe shewed the king, saying, Hilkiah the priest hath delivered me a book. And Shaphan read it before the king. **22**:8

And it came to pass, when the king had heard the words of the book of the law, that he rent his clothes. And the king commanded Hilkiah the priest, and Ahikam the son of Shaphan, and Achbor the son of Michaiah, and Shaphan the scribe, and Asahiah a servant of the king's, saying, Go ye, inquire of the Lord for me, and for the people, and for all Judah, concerning the words of this book that is found: for great is the wrath of the Lord that is kindled against us, because our fathers have not hearkened unto the words of this book, to do according unto all that which is written concerning us. . . .

And the king sent, and they gathered unto him all the elders of Judah and of Jerusalem. And the king went up into the house of the Lord, and all the men of Judah and all the inhabitants of Jerusalem with him, and the priests, and the prophets, and all the people, both small and great: and he read in their ears all the words of the book of the covenant which was found in the house of the Lord. And the king stood by a pillar, and made a covenant before the Lord, to walk after the Lord, and to keep his commandments and his testimonies and his statutes with all their heart and all their soul, to perform the words of this covenant that were written in this book. And all the people stood to the covenant. **23**:1

And the king commanded Hilkiah the high priest, and the priests of the second order, and the keepers of the door, to bring forth out of the temple of the Lord all the vessels that were made for Baal, and for the grove, and for all the host of :4

II KINGS

heaven: and he burned them without Jerusalem in the fields of Kidron, and carried the ashes of them unto Beth-el. And he put down the idolatrous priests, whom the kings of Judah had ordained to burn incense in the high places in the cities of Judah, and in the places round about Jerusalem; them also that burned incense unto Baal, to the sun, and to the moon, and to the planets, and to all the host of heaven. And he
23:6 brought out the grove from the house of the LORD, without Jerusalem, unto the brook Kidron, and burned it at the brook Kidron, and stamped it small to powder, and cast the powder thereof upon the graves of the children of the people. . . .

:21 And the king commanded all the people, saying, Keep the passover unto the LORD your God, as it is written in the book of this covenant. Surely there was not holden such a passover from the days of the judged that judges Israel, nor in all the days of the kings of Israel, nor of the kings of Judah; but in the eighteenth year of king Josiah, wherein this passover was holden to the LORD in Jerusalem.

Moreover the workers with familiar spirits, and the wizards, and the images, and the idols, and all the abominations that were spied in the land of Judah and in Jerusalem, did Josiah put away, that he might perform the words of the law which were written in the book that Hilkiah the priest found in the house of the LORD. And like unto him was there no king before him, that turned to the LORD with all his heart, and with all his soul, and with all his might, according to all the law of Moses; neither after him arose there any like him.

ZEPHANIAH

The reformation under Josiah was not due entirely to the finding of the Book of the Law. It was shortly before this event that prophecy began to be heard once more. According to II Chronicles Manasseh finally repented. His grandson, Josiah, was eight years old when he began to reign, which would make him twenty-six when the restoring of the temple led to the finding of the book. As it was read to him at once, without hesitation, there is no reason to doubt that for some years before this the position of priests and prophets was well assured.

Five years before the discovery of Deuteronomy there occurred the event which seems to have called forth three new prophets, Zephaniah, Habakkuk, and Jeremiah. This was the coming down from over the mountains in the north of hordes of barbaric Scythians, who rode ruthlessly over the fertile lands of Asia spreading ruin and destruction everywhere. They came, apparently, from what is now Poland and southern Russia. They were fierce fighters and marauders who destroyed wantonly everything in their path,—"finding the land before them a garden, and leaving it behind them a howling wilderness" (Rawlinson). Those who came down through Palestine as far as Egypt were bought off from invading that country, but they pillaged and ravished the territory of the Philistines and threatened Judah with a like destruction.

Zephaniah, a great-grandson of Hezekiah, interprets this as Yahweh's Day of Wrath. The Medieval Latin hymn, *Dies iræ*, is taken from the passage here given; but even this fails to reach the power of the prophet. "The thunder of the last judgment rolls in Zephaniah's powerful words, whose dithyrambic lilt and wondrous music no translation can render" (Cornill).

THE DAY OF WRATH

ZEPHANIAH

1:14 The great day of the LORD is near,
It is near, and hasteth greatly,
Even the voice of the day of the LORD:
The mighty man shall cry there bitterly.
That day is a day of wrath,
A day of trouble and distress,
A day of wasteness and desolation,
A day of darkness and gloominess,
A day of clouds and thick darkness,
A day of the trumpet and alarm
Against the fenced cities,
And against the high towers.
And I will bring distress upon men,
That they shall walk like blind men,
Because they have sinned
Against the LORD:
And their blood shall be poured out as dust,
And their flesh as the dung.
Neither their silver nor their gold
Shall be able to deliver them
In the day of the LORD's wrath;
But the whole land shall be devoured
By the fire of his jealousy:
For he shall make even a speedy riddance
Of all them that dwell in the land.
2:1 Gather yourselves together,
Yea, gather together,
O nation not desired;
Before the decree bring forth,
Before the day pass as the chaff,
Before the fierce anger of the LORD
Come upon you,
Before the day of the LORD's anger
Come upon you.
Seek ye the LORD,

All ye meek of the earth,
Which have wrought his judgment;
Seek righteousness, seek meekness:
It may be ye shall be hid
In the day of the Lord's anger.

NAHUM

The Scythian invasion did little harm to Judah as the country was hilly and the rewards of pillage comparatively slight. But it "shook the whole of Palestine into consternation. Though Judah among her hills escaped them as she escaped the earlier campaigns of Assyria, they showed her the penal resources of an offended God" (G. A. Smith). His vengeance, however, it now seemed, was not to be upon them but upon their enemies. The escape of Judah was naturally interpreted as a sign of Yahweh's power and protection of his people, while, on the other hand, the mighty Assyrian empire which had destroyed Israel and threatened Judah, and which seemed itself indestructible, was ripening to its fall. It is impossible to tell how much the Scythians may have weakened the Assyrian empire as they swarmed over it, but it is certain that the Assyrians were not able to restrain them. In the year after that invasion, 625, the Medes besieged Nineveh. A few years later the Egyptians, realizing the present weakness of their rivals for world supremacy, determined to crush the Assyrian power, and sent an invading army as far as the Euphrates. The Babylonians (usually called Chaldeans in the Old Testament) united with the Medes and formed a powerful and threatening foe. It became apparent that Nineveh was doomed.

With wild exultation the prophet Nahum pictured the impending destruction of the city that stood in the minds of the Jews for everything that they feared and hated. Nahum has a rhetorical splendor and a vividness of imagery that mark him as a great poet, and his entire poem is here given. Nineveh fell in 606 B.C., and the date of the poem is shortly before that event.

THE DOOM OF NINEVEH

Nahum

God is jealous, 1:2
And the Lord revengeth;
The Lord revengeth, and is furious;
The Lord will take vengeance
On his adversaries,
And he reserveth wrath for his enemies.
The Lord is slow to anger,
And great in power,
And will not at all acquit the wicked:
The Lord hath his way in the whirlwind
And in the storm,
And the clouds are the dust of his feet.
He rebuketh the sea,
And maketh it dry,
And drieth up all the rivers:
Bashan languisheth, and Carmel, :4
And the flower of Lebanon languisheth.
The mountains quake at him,
And the hills melt,
And the earth is burned at his presence,
Yea, the world, and all that dwell therein.
Who can stand before his indignation?
And who can abide
In the fierceness of his anger?
His fury is poured out like fire,
And the rocks are thrown down by him.
The Lord is good,
A strong hold in the day of trouble;
And he knoweth them that trust in him.
But with an overrunning flood
He will make an utter end of the place thereof,
And darkness shall pursue his enemies.
What do ye imagine against the Lord?
He will make an utter end:
Affliction shall not rise up the second time.
For while they be folden together as thorns, :10

NAHUM

And while they are drunken as drunkards,
They shall be devoured as stubble fully dry.
1:11 There is one come out of thee,
That imagineth evil against the LORD,
A wicked counsellor.
Thus saith the LORD;
Though they be quiet, and likewise many,
Yet thus shall they be cut down,
When he shall pass through.
Though I have afflicted thee,
I will afflict thee no more.
For now will I break his yoke from off thee,
And will burst thy bonds in sunder.
And the LORD hath given a commandment
Concerning thee,
That no more of thy name be sown:
Out of the house of thy gods
Will I cut off the graven image
And the molten image:
I will make thy grave; for thou art vile.
Behold upon the mountains
The feet of him that bringeth good tidings,
That publisheth peace!
O Judah, keep thy solemn feasts,
Perform thy vows:
For the wicked shall no more pass through thee;
He is utterly cut off.
2:1 He that dasheth in pieces
Is come up before thy face:
Keep the munition, watch the way,
Make thy loins strong,
Fortify thy power mightily.
For the LORD hath turned away
The excellency of Jacob,
As the excellency of Israel:
For the emptiers have emptied them out,
And marred their vine branches.
:3 The shield of his mighty men is made red,

The valiant men are in scarlet:
The chariots shall be with flaming torches
In the day of his preparation,
And the fir trees shall be terribly shaken.
The chariots shall rage in the streets, 2:4
They shall justle one against another
In the broad ways:
They shall seem like torches,
They shall run like the lightnings.
He shall recount his worthies: :5
They shall stumble in their walk;
They shall make haste to the wall thereof,
And the defence shall be prepared.
The gates of the rivers
Shall be opened,
And the palace shall be dissolved.
And Huzzab shall be led away captive, :7
She shall be brought up,
And her maids shall lead her
As with the voice of doves,
Tabering upon their breasts.
But Nineveh is of old like a pool of water:
Yet they shall flee away.
Stand, stand, shall they cry;
But none shall look back.
Take ye the spoil of silver,
Take the spoil of gold:
For there is none end of the store and glory
Out of all the pleasant furniture.
She is empty, and void, and waste:
And the heart melteth,
And the knees smite together,
And much pain is in all loins,
And the faces of them all gather blackness.
Where is the dwelling of the lions,
And the feedingplace of the young lions,
Where the lion, even the old lion, walked,
And the lion's whelp,

NAHUM

And none made them afraid?
The lion did tear in pieces
Enough for his whelps,
And strangled for his lionesses,
And filled his holes with prey,
And his dens with ravin.
Behold, I am against thee,
Saith the LORD of hosts,
And I will burn her chariots in the smoke,
And the sword shall devour thy young lions:
And I will cut off thy prey from the earth,
2:13 And the voice of thy messengers
Shall no more be heard.
Woe to the bloody city!
It is all full of lies and robbery;
The prey departeth not;
3:2 The noise of a whip,
And the noise of the rattling of the wheels,
And of the pransing horses,
And of the jumping chariots.
The horseman lifteth up both the bright sword
And the glittering spear:
And there is a multitude of slain,
And a great number of carcases;
And there is none end of their corpses;
They stumble upon their corpses:
Because of the multitude of the whoredoms
Of the wellfavoured harlot,
The mistress of witchcrafts,
That selleth nations through her whoredoms,
And families through her witchcrafts.
Behold, I am against thee,
Saith the LORD of hosts;
And I will discover thy skirts upon thy face,
And I will shew the nations thy nakedness,
And the kingdoms thy shame.
And I will cast abominable filth upon thee,
And make thee vile,

And will set thee as a gazingstock.
And it shall come to pass,
That all they that look upon thee
Shall flee from thee, and say,
Nineveh is laid waste:
Who will bemoan her?
Whence shall I seek comforters for thee?
Art thou better than populous No, **3**:8
That was situate among the rivers,
That had the waters round about it,
Whose rampart was the sea,
And her wall was from the sea?
Ethiopia and Egypt were her strength, :9
And it was infinite;
Put and Lubim were thy helpers.
Yet was she carried away,
She went into captivity:
Her young children also were dashed in pieces
At the top of all the streets:
And they cast lots for her honourable men,
And all her great men were bound in chains.
Thou also shalt be drunken: :11
Thou shalt be hid,
Thou also shalt seek strength
Because of the enemy.
All thy strong holds shall be like fig trees
With the firstripe figs:
If they be shaken, they shall even fall
Into the mouth of the eater.
Behold, thy people in the midst of thee are women:
The gates of thy land shall be set
Wide open unto thine enemies:
The fire shall devour thy bars.
Draw thee waters for the siege,
Fortify thy strong holds:
Go into clay, and tread the morter,
Make strong the brickkiln.
There shall the fire devour thee;

NAHUM

The sword shall cut thee off,
It shall eat thee up like the cankerworm:
Make thyself many as the cankerworm,
Make thyself many as the locusts.
Thou hast multiplied thy merchants
Above the stars of heaven:
The cankerworm spoileth,
And fleeth away.
Thy crowned are as the locusts,
And thy captains as the great grasshoppers,
Which camp in the hedges in the cold day,
But when the sun ariseth they flee away,
And their place is not known where they are.
Thy shepherds slumber,
O king of Assyria:
Thy nobles shall dwell in the dust:
Thy people is scattered upon the mountains,
And no man gathereth them.
There is no healing of thy bruise;
Thy wound is grievous:
3:19 All that hear the bruit of thee
Shall clap the hands over thee:
For upon whom hath not thy wickedness passed continually?

HABAKKUK

Josiah of Judah, who instituted the religious reforms, considered it his duty as king of a tributary state to maintain his loyalty to Assyria. Therefore when Necho, Pharaoh of Egypt, marched through Palestine to invade Assyria, Josiah met him in the battle of Megiddo. In this performance of his duty the good Josiah was defeated and killed. Habakkuk wondered why.

A violent reaction against Josiah's reforms followed in the reign of his successor, and Judah became as full of evil as it had been in the time of Manasseh. On all sides there appeared injustice and corruption. The wicked sinned and prospered; the good were sinned against and suffered. The complaint that one man suffered for another's sins was to be met by Ezekiel with a flat denial; and the whole problem of evil was to be considered deeply by the author of Job. Habakkuk was the earliest writer in the Old Testament who wrestled with the question.

Nineveh fell, but Babylon proved just as bad as Nineveh. Things did not seem to Habakkuk to be as they should be in a world that Yahweh ruled. But he never lost faith. He carried his question to Yahweh, and at last received as good an answer as anyone has yet found: "The just shall live by his faith."

Habakkuk's description of the Chaldeans does not seem applicable to them; it is possible that the people of Judah thought the Scythians were the Chaldeans when they came down in 626, or that the name was inserted later, after the Scythians were forgotten. "The situation is precisely similar to that described by Jeremiah; and Habakkuk's teachings are closely parallel to those of Jeremiah" (Kent).

THE PROBLEM OF EVIL

HABAKKUK

1:2 O LORD, how long shall I cry, and thou wilt not hear! even cry out unto thee of violence, and thou wilt not save! Why dost thou shew me iniquity, and cause me to behold grievance? for spoiling and violence are before me: and there are that raise up strife and contention. Therefore the law is slacked, and judgment doth never go forth: for the wicked doth compass about the righteous; therefore wrong judgment proceedeth.

Behold ye among the heathen, and regard,
And wonder marvellously:
For I will work a work in your days,
Which ye will not believe,
Though it be told you.
For, lo, I raise up the Chaldeans,
That bitter and hasty nation,
Which shall march through the breadth of the land,
To possess the dwellingplaces
That are not theirs.
They are terrible and dreadful:
Their judgment and their dignity
Shall proceed of themselves.
Their horses also are swifter
Than the leopards,
And are more fierce
Than the evening wolves:
And their horsemen shall spread themselves,
And their horsemen shall come from far;
They shall fly as the eagle
That hasteth to eat.
:9 They shall come all for violence:
Their faces shall sup up as the east wind,
And they shall gather the captivity
As the sand.
And they shall scoff at the kings,
And the princes shall be a scorn unto them:
They shall deride every strong hold;

For they shall heap dust, and take it.
Then shall his mind change,
And he shall pass over, and offend,
Imputing this his power unto his god.
Art thou not from everlasting,
O LORD my God, mine Holy One?
We shall not die.
O LORD, thou hast ordained them for judgment;
And, O mighty God,
Thou hast established them for correction.
Thou art of purer eyes than to behold evil,
And canst not look on iniquity:
Wherefore lookest thou upon them
That deal treacherously,
And holdest thy tongue
When the wicked devoureth the man
That is more righteous than he?
And makest men as the fishes of the sea,
As the creeping things,
That have no ruler over them?
They take up all of them with the angle,
They catch them in their net,
And gather them in their drag:
Therefore they rejoice and are glad.
Therefore they sacrifice unto their net,
And burn incense unto their drag;
Because by them their portion is fat,
And their meat plenteous.
Shall they therefore empty their net,
And not spare continually
To slay the nations?
I will stand upon my watch, **2:1**
And set me upon the tower,
And will watch to see what he will say unto me,
And what I shall answer
When I am reproved.
And the LORD answered me, and said,
Write the vision, and make it plain upon tables,

That he may run that readeth it.
For the vision is yet for an appointed time,
But at the end it shall speak, and not lie:
Though it tarry, wait for it;
Because it will surely come,
It will not tarry.
Behold, his soul which is lifted up
Is not upright in him:
But the just shall live by his faith. . . .
2:9 Woe to him that coveteth
An evil covetousness to his house,
That he may set his nest on high,
That he may be delivered
From the power of evil!
Thou hast consulted shame to thy house
By cutting off many people,
And hast sinned against thy soul.
For the stone shall cry out of the wall,
And the beam out of the timber shall answer it.
Woe to him that buildeth a town with blood,
And stablisheth a city by iniquity!
Behold, is it not of the LORD of hosts
That the people shall labour in the very fire,
And the people shall weary themselves
For very vanity?
For the earth shall be filled
With the knowledge of the glory of the LORD,
As the waters cover the sea.
Woe unto him that giveth his neighbour drink,
That puttest thy bottle to him,
And makest him drunken also,
That thou mayest look on their nakedness!
Thou art filled with shame for glory:
The cup of the LORD's right hand
Shall be turned unto thee,
And shameful spewing shall be on thy glory.
For the violence of Lebanon
Shall cover thee,

And the spoil of beasts,
Which made them afraid,
Because of men's blood,
And for the violence of the land,
Of the city, and of all that dwell therein.
What profiteth the graven image
That the maker thereof hath graven it;
The molten image, and a teacher of lies,
That the maker of his work trusteth therein,
To make dumb idols?
Woe unto him that saith to the wood,
Awake;
To the dumb stone,
Arise, it shall teach!
Behold, it is laid over with gold and silver,
And there is no breath at all in the midst of it.
But the Lord is in his holy temple:
Let all the earth keep silence before him.

JEREMIAH

About the year of the Scythian invasion, 626, Jeremiah received his call to prophesy, and the first selection here given deals with that dreaded northern foe.

Jeremiah was like Hosea in his tenderness and deep love for his people, and he uses Hosea's comparisons of Yahweh to a husband and to a father of his people. In one of his noblest poems (our second selection) he expresses his belief that Ephraim, now in captivity, will be restored, and that Yahweh will make a new covenant with his chosen people. This selection comes probably from the years which followed the discovery of the Book of the Law.

Before the Egyptians could attack Assyria, Nebuchadrezzar, king of Babylon, took Nineveh, and it was thus the new Babylonian power that Necho encountered in 605 in the decisive battle of Carchemish. The Egyptians were completely routed. Of this battle Jeremiah has a stirring poem. This, says Moulton, "is the nearest approach Scripture makes to the secular ballad."

The Chaldeans, with their capital at Babylon, now became the dominant world power. Judah became a Babylonian province; and when King Jehoiakim rebelled, in 597, Nebuchadrezzar invaded Judah, besieged and captured Jerusalem, and carried into captivity some 10,000 of the upper classes. Jeremiah, who by his social position would have been among the captives, was permitted to remain with the rest of the population, over whom Zedekiah now ruled as vassal. Jeremiah preached submission, and wrote a letter to the exiles counseling them also to submit. After some years Zedekiah revolted, and Nebuchadrezzar again besieged and took Jerusalem. But he did not spare the city the second time. The temple and all the principal buildings were burned, the walls demolished, and all but the poorest of the inhabitants of Judah were transported to Babylonia. The destruction of Jerusalem was in 586 B.C.

And still Jeremiah remained, though he came of a priestly family and was himself a priest and a man of consequence. He was finally forced to go to Egypt with most of his surviving countrymen, where, according to tradition, he was stoned to death.

Many of Jeremiah's sermons come from the time when the Chaldean forces were threatening the destruction of Judah, and must be read with this impending disaster in mind. Like Isaiah, he regarded Judah's powerful enemies as carrying out God's purpose in punishing his people for their sins; but unlike Isaiah he believed that Jerusalem would fall. He could scarcely have helped realizing that it must fall; and this led him to the next step forward in the development of religious thought. If God was going to permit his special city of Jerusalem, which included Mount Zion itself, to be devastated, then it must be that he was not the least dependent upon any particular place but that his kingdom must be a spiritual and not a temporal one. In that case, the Jews had no exclusive right to the only true God, for religion must be a personal and not a national matter. Jeremiah was intensely patriotic, and looked forward to a time when Yahweh would restore the Jews to his favor, but not with the idea of returning to the early conception of a God of hosts who dwelt on Mount Zion.

Teaching so antagonistic to all Jewish traditions was regarded as treasonable and blasphemous; and Jeremiah's denunciation of wickedness and his insistence upon reform made him many enemies. We know from his book, which contains much of autobiography, how he dictated his prophesies to Baruch and repeated them with additions when the king destroyed the roll; how he was put in the stocks; how he narrowly escaped death; how he was falsely accused of treason; how he was scourged and put into prison; how he was rescued from death in a dungeon; how he was always discredited and despised. Though he never hesitated to deliver his message, he felt these indignities keenly. He loved his fellowmen and thought of himself as their advocate with God. But Jeremiah was as stern as he was tender; it is because the Book of Lamentations was ascribed to him (incorrectly) that he has the reputation of being a weeping and bewailing prophet. Our last selection shows his vigor and strength even when referring to the humiliations and the persecutions from which he suffered.

The Book of Jeremiah received some later additions. Many of the prophet's own sayings were worked over and repeated by later editors, so that the book as a whole has a diffuseness which is not in the least characteristic of Jeremiah himself.

DESTRUCTION FROM THE NORTH

JEREMIAH

4:5 Declare ye in Judah,
And publish in Jerusalem;
And say,
Blow ye the trumpet in the land:
Cry, gather together, and say,
Assemble yourselves, and let us go
Into the defenced cities.
:6 Set up the standard toward Zion:
Retire, stay not:
For I will bring evil from the north,
And a great destruction.
:7 The lion is come up from his thicket,
And the destroyer of the Gentiles
Is on his way;
He is gone forth from his place
To make thy land desolate;
And thy cities shall be laid waste,
Without an inhabitant.
For this gird you with sackcloth,
Lament and howl:
For the fierce anger of the LORD
Is not turned back from us.

And it shall come to pass at that day, saith the Lord, that the heart of the king shall perish, and the heart of the princes; and the priests shall be astonished, and the prophets shall wonder.

Then said I, Ah, Lord God! surely thou hast greatly deceived this people and Jerusalem, saying, Ye shall have peace; whereas the sword reacheth unto the soul.

At that time shall it be said to this people and to Jerusalem,

A dry wind of the high places
In the wilderness
Toward the daughter of my people,
Not to fan, nor to cleanse,
Even a full wind from those places
Shall come unto me:
Now also will I give sentence against them.
Behold, he shall come up as clouds,
And his chariots shall be as a whirlwind:
His horses are swifter than eagles.
Woe unto us! for we are spoiled.

O Jerusalem, wash thine heart from wickedness, that thou mayest be saved. How long shall thy vain thoughts lodge within thee?

For a voice declareth from Dan,
And publisheth affliction
From mount Ephraim.
Make ye mention to the nations; 4:16
Behold, publish against Jerusalem,
That watchers come from a far country,
And give out their voice
Against the cities of Judah.
As keepers of a field,
Are they against her round about;
Because she hath been rebellious
Against me, saith the Lord.

Thy way and thy doings have procured these things unto thee; this is thy wickedness, because it is bitter, because it reacheth unto thine heart.

Jeremiah
4:19 My bowels, my bowels!
I am pained at my very heart;
My heart maketh a noise in me;
I cannot hold my peace,
Because thou hast heard, O my soul,
The sound of the trumpet,
The alarm of war.
Destruction upon destruction is cried;
For the whole land is spoiled:
Suddenly are my tents spoiled,
And my curtains in a moment.
How long shall I see the standard,
And hear the sound of the trumpet?
For my people is foolish,
They have not known me;
They are sottish children,
And they have none understanding:
They are wise to do evil,
But to do good they have no knowledge.
I beheld the earth,
And, lo, it was without form, and void;
And the heavens, and they had no light.
I beheld the mountains,
And, lo, they trembled,
And all the hills moved lightly.
I beheld, and, lo, there was no man,
And all the birds of the heavens were fled.
I beheld, and, lo, the fruitful place
Was a wilderness,
And all the cities thereof were broken down
At the presence of the Lord,
And by his fierce anger.
For thus hath the Lord said,
The whole land shall be desolate;
Yet will I not make a full end.
For this shall the earth mourn,
And the heavens above be black:
Because I have spoken it,

I have purposed it,
And will not repent,
Neither will I turn back from it.
The whole city shall flee for the noise
Of the horsemen and bowmen;
They shall go into thickets,
And climb up upon the rocks:
Every city shall be forsaken,
And not a man dwell therein.
And when thou art spoiled,
What wilt thou do?
Though thou clothest thyself with crimson,
Though thou deckest thee
With ornaments of gold,
Though thou rentest thy face with painting, 4:30
In vain shalt thou make thyself fair;
Thy lovers will despise thee,
They will seek thy life.
For I have heard a voice
As of a woman in travail,
And the anguish as of her
That bringeth forth her first child,
The voice of the daughter of Zion,
That bewaileth herself,
That spreadeth her hands,
Saying, Woe is me now!
For my soul is wearied
Because of murderers.

Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be any that executeth judgment, that seeketh the truth; and I will pardon it. 5:1

And though they say, The LORD liveth; surely they swear falsely. :2

O LORD, are not thine eyes upon the truth? thou hast stricken them, but they have not grieved; thou hast consumed them, but they have refused to receive correction: they have made their faces harder than a rock; they have refused to return.

Jeremiah

Therefore I said, Surely these are poor; they are foolish: for they know not the way of the Lord, nor the judgment of their God. I will get me unto the great men, and will speak unto them; for they have known the way of the Lord, and the judgment of their God: but these have altogether broken the yoke, and burst the bonds.

5:6 Wherefore a lion out of the forest
Shall slay them,
And a wolf of the evenings shall spoil them,
A leopard shall watch over their cities:
Every one that goeth out thence
Shall be torn in pieces:
Because their transgressions are many,
And their backslidings are increased. . . .

Lo, I will bring a nation upon you from far, O house of Israel, saith the Lord: it is a mighty nation, it is an ancient nation, a nation whose language thou knowest not, neither understandest what they say. Their quiver is as an open sepulchre, they are all mighty men. And they shall eat up thine harvest, and thy bread, which thy sons and thy daughters should eat: they shall eat up thy flocks and thine herds: they shall eat up thy vines and thy fig trees: they shall impoverish thy fenced cities, wherein thou trustedst, with the sword.

Nevertheless in those days, saith the Lord, I will not make a full end with you.

And it shall come to pass, when ye shall say, Wherefore doeth the Lord our God all these things unto us? then shalt thou answer them, Like as ye have forsaken me, and served strange gods in your land, so shall ye serve strangers in a land that is not yours.

Declare this in the house of Jacob, and publish it in Judah, saying, Hear now this, O foolish people, and without understanding; which have eyes, and see not; which have ears, and hear not: Fear ye not me? saith the Lord: will ye not tremble at my presence, which have placed the sand for the bound of the sea by a perpetual decree, that it cannot pass it: and though the waves thereof toss themselves, yet can they not prevail; though thy roar, yet can they not pass over it? But this people hath a revolting and a rebellious heart; they are revolted and gone. Neither say they in their heart, Let us now fear the LORD our God, that giveth rain, both the former and the latter, in his season: he reserveth unto us the appointed weeks of the harvest.

Your iniquities have turned away these things, and your sins have withholden good things from you. For among my people are found wicked men: they lay wait, as he that setteth snares; they set a trap, they catch men. As a cage is full of birds, so are their houses full of deceit: therefore they are become great, and waxen rich. They are waxen fat, they shine: yea, they overpass the deeds of the wicked: they judge not the cause, the cause of the fatherless, yet they prosper; and the right of the needy do they not judge. Shall I not visit for these things? saith the LORD: shall not my soul be avenged on such a nation as this?

A wonderful and horrible thing is committed in the land;
the prophets prophesy falsely, and the priests bear rule by 5:31
their means; and my people love to have it so: and what will
ye do in the end thereof?

O ye children of Benjamin, 6:1
Gather yourselves to flee
Out of the midst of Jerusalem,
And blow the trumpet in Tekoa,
And set up a sign of fire
In Beth-haccerem:
For evil appeareth out of the north,
And great destruction.
I have likened the daughter of Zion :2
To a comely and delicate woman.
The shepherds with their flocks
Shall come unto her;
They shall pitch their tents
Against her round about;
They shall feed every one in his place.
Prepare ye war against her; :4

JEREMIAH

Arise, and let us go up at noon.
Woe unto us! for the day goeth away,
For the shadows of the evening
Are stretched out.
6:6 And let us destroy her palaces.
Arise, and let us go by night,
For thus hath the LORD of hosts said,
Hew ye down trees,
And cast a mount against Jerusalem:
This is the city to be visited;
She is wholly oppression in the midst of her.
As a fountain casteth out her waters,
So she casteth out her wickedness:
Violence and spoil is heard in her;
Before me continually
Is grief and wounds.
Be thou instructed, O Jerusalem,
Lest my soul depart from thee;
Lest I make thee desolate,
A land not inhabited.

:9 Thus saith the LORD of hosts, They shall throughly glean the remnant of Israel as a vine: turn back thine hand as a grapegatherer into the baskets.

:10 To whom shall I speak, and give warning, that they may hear? behold, their ear is uncircumcised, and they cannot hearken: behold, the word of the LORD is unto them a reproach; they have no delight in it. Therefore I am full of the fury of the LORD; I am weary with holding in: I will pour it out upon the children abroad, and upon the assembly of young men together: for even the husband with the wife shall be taken, the aged with him that is full of days. And their houses shall be turned unto others, with their fields and wives together: for I will stretch out my hand upon the inhabitants of the land, saith the LORD.

For from the least of them even unto the greatest of them every one is given to covetousness; and from the prophet even unto the priest every one dealeth falsely. They have healed also the hurt of the daughter of my people slightly, saying, Peace, peace; when there is no peace. Were they ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush: therefore they shall fall among them that fall: at the time that I visit them they shall be cast down, saith the LORD.

Thus saith the LORD, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls.

But they said, We will not walk therein.

Also I set watchmen over you, saying, Hearken to the sound of the trumpet.

But they said, We will not hearken.

Therefore hear, ye nations, and know, O congregation, what is among them. Hear, O earth: behold, I will bring evil upon this people, even the fruit of their thoughts, because they have not hearkened unto my words, nor to my law, but rejected it. To what purpose cometh there to me incense from Sheba, and the sweet cane from a far country? your burnt offerings are not acceptable, nor your sacrifices sweet unto me. Therefore thus saith the LORD, Behold, I will lay stumblingblocks before this people, and the fathers and the sons together shall fall upon them; the neighbour and his friend shall perish.

Thus saith the LORD,

Behold, a people cometh
From the north country,
And a great nation shall be raised
From the sides of the earth.
They shall lay hold on bow and spear;
They are cruel, and have no mercy;
Their voice roareth like the sea;
And they ride upon horses,
Set in array as men for war
Against thee, O daughter of Zion.
We have heard the fame thereof:
Our hands wax feeble:
Anguish hath taken hold of us,
And pain, as of a woman in travail.

JEREMIAH

Go not forth into the field,
Nor walk by the way;
For the sword of the enemy
And fear is on every side.
O daughter of my people,
Gird thee with sackcloth,
And wallow thyself in ashes:
Make thee mourning, as for an only son,
Most bitter lamentation:
For the spoiler shall suddenly come upon us.

A NEW COVENANT

JEREMIAH

31:1 At the same time, saith the LORD, will I be the God of all the families of Israel, and they shall be my people.

Thus saith the LORD, The people which were left of the sword found grace in the wilderness; even Israel, when I went to cause him to rest. The LORD hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: there-
:4 fore with lovingkindness have I drawn thee. Again I will build thee, and thou shalt be built, O virgin of Israel: thou shalt again be adorned with thy tabrets, and shalt go forth in the dances of them that make merry. Thou shalt yet plant vines upon the mountains of Samaria: the planters shall plant, and shall eat them as common things. For there shall be a day, that the watchmen upon the mount Ephraim shall cry, Arise ye, and let us go up to Zion unto the LORD our God.

For thus saith the LORD; Sing with gladness for Jacob, and shout among the chief of the nations: publish ye, praise ye, and say, O LORD, save thy people, the remnant of Israel.

Behold, I will bring them from the north country, and gather them from the coasts of the earth, and with them the blind and the lame, the woman with child and her that travaileth with child together: a great company shall return thither. They shall come with weeping, and with supplications will I lead them: I will cause them to talk by the rivers of waters in a straight way, wherein they shall not stumble: for I am a father to Israel, and Ephraim is my firstborn.

Hear the word of the LORD, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock. For the LORD hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he. Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the LORD, for wheat, and for wine, and for oil, and for the young of the flock and of the herd: and their soul shall be as a watered garden; and they shall not sorrow any more at all. Then shall the virgin rejoice in the dance, both young men and old together: for I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow.

Thus saith the LORD; A voice was heard in Ramah, lamen- 1:15
tation, and bitter weeping; Rachel weeping for her children refused to be comforted for her children, because they were not. Thus saith the LORD; Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded, saith the LORD; and they shall come again from the land of the enemy. And there is hope in thine end, saith the LORD, that thy children shall come again to their own border.

I have surely heard Ephraim bemoaning himself thus; Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke: turn thou me, and I shall be turned; for thou art the LORD my God. Surely after that I was turned, I repented; and after that I was instructed, I smote upon my thigh: I was ashamed, yea, even confounded, because I did bear the reproach of my youth.

Is Ephraim my dear son? is he a pleasant child? for since I spake against him, I do earnestly remember him still: therefore my bowels are troubled for him; I will surely have mercy upon him, saith the LORD.

Set thee up waymarks, make thee high heaps: set thine :21
heart toward the highway, even the way which thou wentest: turn again, O virgin of Israel, turn again to these thy cities.

Jeremiah

1:22 How long wilt thou go about, O thou backsliding daughter? for the Lord hath created a new thing in the earth, A woman shall compass a man.

Thus saith the Lord of hosts, the God of Israel; As yet they shall use this speech in the land of Judah and in the cities thereof, when I shall bring again their captivity; The Lord bless thee, O habitation of justice, and mountain of holiness. And there shall dwell in Judah itself, and in all the cities thereof together, husbandmen, and they that go forth with flocks. For I have satiated the weary soul, and I have replenished every sorrowful soul.

Upon this I awaked, and beheld; and my sleep was sweet unto me.

Behold, the days come, saith the Lord, that I will sow the house of Israel and the house of Judah with the seed of man, and with the seed of beast. And it shall come to pass, that like as I have watched over them, to pluck up, and to break down, and to throw down, and to destroy, and to afflict; so will I watch over them, to build, and to plant, saith the Lord.

In those days they shall say no more, The fathers have eaten a sour grape, and the children's teeth are set on edge. But every one shall die for his own iniquity: every man that eateth the sour grape, his teeth shall be set on edge.

Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord: but this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more.

THE BATTLE OF CARCHEMISH

JEREMIAH 46:3
Order ye the buckler and shield,
And draw near to battle.
Harness the horses; :4
And get up, ye horsemen,
And stand forth with your helmets;
Furbish the spears,
And put on the brigandines.
Wherefore have I seen them dismayed
And turned away back?
And their mighty ones are beaten down,
And are fled apace,
And look not back:
For fear was round about,
Saith the LORD.
Let not the swift flee away,
Nor the mighty man escape;
They shall stumble, and fall
Toward the north by the river Euphrates.
Who is this that cometh up as a flood,
Whose waters are moved as the rivers?
Egypt riseth up like a flood,
And his waters are moved
Like the rivers;
And he saith, I will go up,
And will cover the earth;
I will destroy the city
And the inhabitants thereof.
Come up, ye horses;
And rage, ye chariots;
And let the mighty men come forth;
The Ethiopians and the Libyans,
That handle the shield;
And the Lydians,
That handle and bend the bow.
For this is the day of the Lord GOD of hosts,
A day of vengeance,

JEREMIAH

That he may avenge him
Of his adversaries:
And the sword shall devour,
And it shall be satiate
And made drunk with their blood:
For the Lord GOD of hosts hath a sacrifice
In the north country
By the river Euphrates.
Go up into Gilead,
And take balm, O virgin,
The daughter of Egypt:
In vain shalt thou use many medicines;
For thou shalt not be cured.
The nations have heard of thy shame,
And thy cry hath filled the land:
For the mighty man hath stumbled
Against the mighty,
And they are fallen both together.

IN A TIME OF DROUGHT

JEREMIAH
14:2 Judah mourneth,
And the gates thereof languish;
They are black unto the ground;
And the cry of Jerusalem is gone up.
And their nobles have sent their little ones
To the waters:
They came to the pits,
And found no water;
They returned with their vessels empty;
They were ashamed and confounded,
And covered their heads
Because the ground is chapt,
For there was no rain in the earth,
The plowmen were ashamed,
They covered their heads.
:5 Yea, the hind also calved in the field,

And forsook it,
Because there was no grass.
And the wild asses did stand
In the high places,
They snuffed up the wind like dragons;
Their eyes did fail,
Because there was no grass.

O LORD, though our iniquities testify against us, do thou it **14**:7 for thy name's sake: for our backslidings are many; we have sinned against thee. O the hope of Israel, the saviour thereof in time of trouble, why shouldest thou be as a stranger in the land, and as a wayfaring man that turneth aside to tarry for a night? Why shouldest thou be as a man astonied, as a mighty man that cannot save? yet thou, O LORD, art in the midst of us, and we are called by thy name; leave us not.

Thus saith the LORD unto this people, Thus have they loved to wander, they have not refrained their feet, therefore the LORD doth not accept them; he will now remember their iniquity, and visit their sins.

Then said the LORD unto me, Pray not for this people for their good. When they fast, I will not hear their cry; and when they offer burnt offering and an oblation, I will not accept them: but I will consume them by the sword, and by the famine, and by the pestilence.

Then said I, Ah, Lord GOD! behold, the prophets say unto them, Ye shall not see the sword, neither shall ye have famine; but I will give you assured peace in this place.

Then the LORD said unto me, The prophets prophesy lies in my name: I sent them not, neither have I commanded them, neither spake unto them: they prophesy unto you a false vision and divination, and a thing of nought, and the deceit of their heart. Therefore thus saith the LORD concerning the prophets that prophesy in my name, and I sent them not, yet they say, Sword and famine shall not be in this land; By sword and famine shall those prophets be consumed. And the people to whom they prophesy shall be cast out in the streets of Jerusalem because of the famine and the sword; and they shall have none to bury them, them, their wives, nor their sons, nor their daughters: for I will pour their wickedness upon them. Therefore thou shalt say this word unto them;

Let mine eyes run down with tears night and day,
And let them not cease:
For the virgin daughter of my people
Is broken with a great breach,
With a very grievous blow.
If I go forth into the field,
Then behold the slain with the sword!
And if I enter into the city,
Then behold them that are sick with famine!
14:18 Yea, both the prophet and the priest
Go about into a land that they know not.
Hast thou utterly rejected Judah?
Hath thy soul lothed Zion?
Why hast thou smitten us,
And there is no healing for us?
We looked for peace,
And there is no good;
And for the time of healing,
And behold trouble!
We acknowledge, O LORD,
Our wickedness,
And the iniquity of our fathers:
For we have sinned against thee,
Do not abhor us, for thy name's sake,
Do not disgrace the throne of thy glory:
Remember, break not thy covenant with us.
:22 Are there any among the vanities of the Gentiles
That can cause rain?
Or can the heavens give showers?
Art not thou he, O LORD our God?
Therefore we will wait upon thee:
For thou hast made all these things.

15:1 Then said the LORD unto me, Though Moses and Samuel stood before me, yet my mind could not be toward this people: cast them out of my sight, and let them go forth. And it shall

JEREMIAH

come to pass, if they say unto thee, Whither shall we go forth? then thou shalt tell them, Thus saith the LORD; Such as are for death, to death; and such as are for the sword, to the sword; and such as are for the famine, to the famine; and such as are for the captivity, to the captivity. And I will appoint over **15**:3 them four kinds, saith the LORD: the sword to slay, and the dogs to tear, and the fowls of the heaven, and the beasts of the earth, to devour and destroy. And I will cause them to be removed into all kingdoms of the earth, because of Manasseh the son of Hezekiah king of Judah, for that which he did in Jerusalem.

PARABLE OF THE POTTER'S VESSEL

JEREMIAH

The word which came to Jeremiah from the LORD, saying, **18**:1 Arise, and go down to the potter's house, and there I will cause thee to hear my words.

Then I went down to the potter's house, and, behold, he wrought a work on the wheels. And the vessel that he made of clay was marred in the hand of the potter: so he made it again another vessel, as seemed good to the potter to make it.

Then the word of the LORD came to me, saying, O house of Israel, cannot I do with you as this potter? saith the LORD. Behold, as the clay is in the potter's hand, so are ye in mine hand, O house of Israel. . . .

Then shalt thou break the bottle in the sight of the men **19**:10
that go with thee, and shalt say unto them, Thus saith the
LORD of hosts; Even so will I break this people and this city,
as one breaketh a potter's vessel, that cannot be made whole
again: and they shall bury them in Tophet, till there be no :12
place to bury. Thus will I do unto this place, saith the LORD,
and to the inhabitants thereof, and even make this city as
Tophet: and the houses of Jerusalem, and the houses of the
kings of Judah, shall be defiled as the place of Tophet, because
of all the houses upon whose roofs they have burned incense
unto all the host of heaven, and have poured out drink offerings unto other gods.

THE IMPENDING DESTRUCTION OF JUDAH

JEREMIAH

13:15 Hear ye, and give ear;
Be not proud:
For the LORD hath spoken.
Give glory to the LORD your God,
Before he cause darkness,
And before your feet stumble
Upon the dark mountains,
And, while ye look for light,
He turn it into the shadow of death,
And make it gross darkness.
But if ye will not hear it,
My soul shall weep in secret places
For your pride;
And mine eye shall weep sore,
And run down with tears,
Because the LORD's flock is carried away captive.
Say unto the king and to the queen,
Humble yourselves, sit down:
:18 For your principalities shall come down,
Even the crown of your glory.
The cities of the south shall be shut up,
And none shall open them:
Judah shall be carried away captive
All of it,
It shall be wholly carried away captive.
Lift up your eyes, and behold
Them that come from the north:
Where is the flock that was given thee,
Thy beautiful flock?
What wilt thou say
When he shall punish thee?
For thou hast taught them to be captains,
And as chief over thee:
Shall not sorrow take thee,
As a woman in travail?
And if thou say in thine heart

JEREMIAH

Wherefore came these things upon me?
For the greatness of thine iniquity
Are thy skirts discovered,
And thy heel made bare.

Can the Ethiopian change his skin or the leopard his spots? then may ye also do good, that are accustomed to do evil. Therefore will I scatter them as the stubble that passeth away by the wind of the wilderness. This is thy lot, the portion of thy measures from me, saith the LORD; because thou hast forgotten me, and trusted in falsehood. Woe unto thee, **13**:27 O Jerusalem! wilt thou not be made clean? when shall it once be?

A LAMENT FOR THE DAUGHTER OF JUDAH

JEREMIAH

When I would comfort myself against sorrow, my heart is **8**:18 faint in me. Behold the voice of the cry of the daughter of my people because of them that dwell in a far country:

Is not the LORD in Zion?
Is not her king in her?

Why have they provoked me to anger with their graven images, and with strange vanities? :19

The harvest is past,
The summer is ended,
And we are not saved.

For the hurt of the daughter of my people am I hurt; I am black; astonishment hath taken hold on me. Is there no balm :22 in Gilead; is there no physician there? why then is not the health of the daughter of my people recovered?

Oh that my head were waters, and mine eyes a fountain of **9**:1 tears, that I might weep day and night for the slain of the daughter of my people! Oh that I had in the wilderness a lodging place of wayfaring men; that I might leave my people, and go from them! for they be all adulterers, an assembly of treacherous men. And they bend their tongues like their bow for lies: but they are not valiant for the truth upon the earth; for they proceed from evil to evil, and they know not me, saith the LORD.

9:4 Take ye heed every one of his neighbour, and trust ye not in any brother: for every brother will utterly supplant, and every neighbour will walk with slanders. And they will deceive every one his neighbour, and will not speak the truth: they have taught their tongue to speak lies, and weary themselves to commit iniquity. Thine habitation is in the midst of deceit; through deceit they refuse to know me, saith the LORD.

Therefore thus saith the LORD of hosts, Behold, I will melt them, and try them; for how shall I do for the daughter of my people? Their tongue is as an arrow shot out; it speaketh deceit: one speaketh peaceably to his neighbour with his mouth, but in heart he layeth his wait. Shall I not visit them for these things? saith the LORD: shall not my soul be avenged on such a nation as this?

For the mountains will I take up a weeping and wailing, and for the habitations of the wilderness a lamentation, because they are burned up, so that none can pass through them; neither can men hear the voice of the cattle; both the fowl of the heavens and the beast are fled; they are gone. And I will make Jerusalem heaps, and a den of dragons; and I will make the cities of Judah desolate, without an inhabitant.

Who is the wise man, that may understand this? and who is he to whom the mouth of the LORD hath spoken, that he may declare it, for what the land perisheth and is burned up like a wilderness, that none passeth through?

And the LORD saith, Because they have forsaken my law which I set before them, and have not obeyed my voice, neither walked therein; but have walked after the imagination of their own heart, and after Baalim, which their fathers taught them: therefore thus saith the LORD of hosts, the God of Israel; Behold, I will feed them, even this people, with wormwood, and give them water of gall to drink. I will scatter them also among the heathen, whom neither they nor their fathers have known: and I will send a sword after them, till I have consumed them.

Thus saith the Lord of hosts,

Consider ye,
And call for the mourning women,
That they may come;
And send for cunning women,
That they may come:
And let them make haste,
And take up a wailing for us,
That our eyes may run down with tears,
And our eyelids gush out with waters.
For a voice of wailing is heard out of Zion,
How are we spoiled!
We are greatly confounded,
Because we have forsaken the land,
Because our dwellings have cast us out.

Yet hear the word of the Lord, O ye women, and let your ear receive the word of his mouth, and teach your daughters wailing, and every one her neighbour lamentation.

For death is come up into our windows,
And is entered into our palaces,
To cut off the children from without,
And the young men from the streets.

Speak, Thus saith the Lord, the carcases of men shall fall as dung upon the open field, and as the handful after the harvestmen, and none shall gather them.

Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise lovingkindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord.

THE PROPHET AND HIS FOES

JEREMIAH

12:1 Righteous art thou, O LORD, when I plead with thee: yet let me talk with thee of thy judgments: Wherefore doth the way of the wicked prosper? wherefore are all they happy that
:2 deal very treacherously? Thou hast planted them, yea, they have taken root: they grow, yea, they bring forth fruit: thou art near in their mouth, and far from their reins. But thou, O LORD, knowest me: thou hast seen me, and tried mine heart toward thee: pull them out like sheep for the slaughter, and prepare them for the day of slaughter. How long shall the land mourn, and the herbs of every field wither, for the wickedness of them that dwell therein? the beasts are consumed, and the birds; because they said, He shall not see our last end. . . .

15:15 O LORD, thou knowest: remember me, and visit me, and revenge me of my persecutors; take me not away in thy longsuffering: know that for thy sake I have suffered rebuke. Thy words are found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart: for I am called by thy name, O LORD God of hosts. I sat not in the assembly of the mockers, nor rejoiced; I sat alone because of thy hand: for thou hast filled me with indignation. Why is my pain perpetual, and my wound incurable, which refuseth to be healed? wilt thou be altogether unto me as a liar, and as waters that fail? . . .

18:19 Give heed to me, O LORD, and harken to the voice of them that contend with me. Shall evil be recompensed for good? for they have digged a pit for my soul. Remember that I stood before thee to speak good for them, and to turn away thy wrath from them. Yet, LORD, thou knowest all their counsel against me to slay me: forgive not their iniquity, neither blot out their sin from thy sight, but let them be overthrown before thee; deal thus with them in the time of thine anger. . . .

JEREMIAH

O Lord, thou hast deceived me, 20:7
And I was deceived:
Thou art stronger than I,
And hast prevailed:
I am in derision daily,
Every one mocketh me.
For since I spake, I cried out,
I cried violence and spoil;
Because the word of the Lord
Was made a reproach unto me,
And a derision, daily.
Then I said,
I will not make mention of him,
Nor speak any more in his name.
But his word was in mine heart
As a burning fire shut up in my bones,
And I was weary with forbearing,
And I could not stay.
For I heard the defaming of many, :10
Fear on every side.
Report, say they, and we will report it.
All my familiars watched for my halting,
Saying, Peradventure he will be enticed,
And we shall prevail against him,
And we shall take our revenge on him.
But the Lord is with me
As a mighty terrible one:
Therefore my persecutors shall stumble,
And they shall not prevail:
They shall be greatly ashamed;
For they shall not prosper:
Their everlasting confusion
Shall never be forgotten. . . .

Blessed is the man that trusteth in the Lord, and whose hope the Lord is. For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; 17:7

JEREMIAH

and shall not be careful in the year of drought, neither shall cease from yielding fruit.

The heart is deceitful above all things, and desperately wicked: who can know it? I the LORD search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings.

As the partridge sitteth on eggs, and hatcheth them not; so he that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool.

EZEKIEL

Ezekiel was the son of a temple priest, and he shows a priestly attitude in his writing. His style is didactic, prosaic, and precise, and full of repetition. It is much more modern in tone than that of the prophets before him. Even when he records his visions he does so with an exactness and attention to detail which prevent his reaching the poetic heights of any of those we have thus far considered. Yet at times his dignity and lofty earnestness become very impressive.

Ezekiel was among the 10,000 captives who were taken to Babylonia in 597. Five years later he received his call to prophesy in a vision which he records at great length. From this time till the destruction of Jerusalem in 586 Ezekiel prophesies its approaching doom. He does this with a series of object lessons which seem very strange to us today.

After the destruction of Jerusalem Ezekiel prophesied the restoration of Israel and Judah, to be followed by unbroken peace and happiness. The heathen forces, which he calls by the name of Gog and Magog, will come, but will be destroyed by Yahweh. His book ends with an elaborate vision of the restored temple, for which he gives detailed specifications, and of the restored community.

Ezekiel was greatly influenced by the Book of the Law. He was deeply impressed by the majesty and holiness of God, as it was revealed to him in his many visions or trances. In humility he constantly calls himself "Son of Man," realizing the tremendous difference between man and God. His practical sense gave him a clear insight into the needs of his comrades in exile. He told them that God's ways were just, and that their punishment was necessary for their salvation. He did much to keep the people united, and his influence on later writers was very great.

A SIGN TO SIGNIFY THAT JERUSALEM WILL BE BESIEGED

EZEKIEL

4:1 Thou also, son of man,
Take thee a tile,
And lay it before thee,
And pourtray upon it the city, even Jerusalem:
And lay siege against it,
And build a fort against it, and cast a mount against it; set the camp also against it,
And set battering rams against it round about. Moreover take thou unto thee an iron pan,
And set it for a wall of iron between thee and the city:
And set thy face against it, and it shall be besieged,
And thou shalt lay siege against it.

This shall be a sign to the house of Israel. Lie thou also upon thy left side, and lay the iniquity of the house of Israel upon it: according to the number of the days that thou shalt lie upon it thou shalt bear their iniquity. For I have laid upon thee the years of their iniquity, according to the number of the days, three hundred and ninety days: so shalt thou bear the iniquity of the house of Israel. And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days: I have appointed thee each day for a year. Therefore thou shalt set thy face toward the siege of Jerusalem, and thine arm shall be uncovered, and thou shalt prophesy against it. And, behold, I will lay bands upon thee, and thou shalt not turn thee from one side to another, till thou hast ended the days of thy siege.

THE SOUL THAT SINNETH, IT SHALL DIE

EZEKIEL

18:1 The word of the LORD came unto me again, saying, What mean ye, that ye use this proverb concerning the land of Israel, saying, The fathers have eaten sour grapes, and the children's teeth are set on edge? As I live, saith the Lord

Ezekiel

God, ye shall not have occasion any more to use this proverb in Israel. Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die. . . .

Yet say ye, Why? doth not the son bear the iniquity of the father? 18:19

When the son hath done that which is lawful and right, and hath kept all my statutes, and hath done them, he shall surely live. The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him.

THE SHEPHERD AND HIS SHEEP

Ezekiel

For thus saith the Lord God; Behold, I, even I, will both 34:11 search my sheep, and seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day. And I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country. I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be: there shall they lie in a good fold, and in a fat pasture shall they feed upon the mountains of Israel. I will feed my flock, and I will cause them to lie down, saith the Lord God. I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick: but I will destroy the fat and the strong; I will feed them with judgment.

And as for you, O my flock, thus saith the Lord God; Behold, I judge between cattle and cattle, between the rams and the he goats. Seemeth it a small thing unto you to have

EZEKIEL

eaten up the good pasture, but ye must tread down with your feet the residue of your pastures? and to have drunk of the deep waters, but ye must foul the residue with your feet? And as for my flock, they eat that which ye have trodden with your feet; and they drink that which ye have fouled with your feet.

Therefore thus saith the Lord GOD unto them; Behold, I, even I, will judge between the fat cattle and between the lean cattle. Because ye have thrust with side and with shoulder, and pushed all the diseased with your horns, till ye have scattered them abroad; therefore will I save my flock, and they shall no more be a prey; and I will judge between cattle and cattle.

And I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd. And I the LORD will be their God, and my servant David a prince among them; I the LORD have spoken it.

And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land: and they shall dwell safely in the wilderness, and sleep in the woods. And I will make them and the places round about my hill a blessing; and I will cause the shower to come down in his season; there shall be showers of blessing. And the tree of the field shall yield her fruit, and the earth shall yield her increase, and they shall be safe in their land, and shall know that I am the LORD, when I have broken the bands of their yoke, and delivered them out of the hand of those that served themselves of them. And they shall no more be a prey to the heathen, neither shall the beast of the land devour them; but they shall dwell safely, and none shall make them afraid.

34:29 And I will raise up for them a plant of renown, and they shall be no more consumed with hunger in the land, neither bear the shame of the heathen any more.

Thus shall they know that I the LORD their God am with them, and that they, even the house of Israel, are my people, saith the Lord GOD. And ye my flock, the flock of my pasture, are men, and I am your God, saith the Lord GOD.

THE VALLEY OF DRY BONES

EZEKIEL

The hand of the LORD was upon me, and carried me out in 37:1
the spirit of the LORD, and set me down in the midst of the valley which was full of bones, and caused me to pass by them round about: and, behold, there were very many in the open valley; and, lo, they were very dry.

And he said unto me, Son of man, can these bones live? And I answered, O Lord GOD, thou knowest.

Again he said unto me, Prophesy upon these bones, and say unto them, O ye dry bones, hear the word of the LORD. Thus saith the Lord GOD unto these bones; Behold, I will cause breath to enter into you, and ye shall live: and I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the LORD.

So I prophesied as I was commanded: and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone. And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above: but there was no breath in them.

Then said he unto me, Prophesy unto the wind, prophesy, son of man, and say to the wind, Thus saith the Lord GOD; Come from the four winds, O breath, and breathe upon these slain, that they may live. So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army.

Then he said unto me, Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts. Therefore
prophesy and say unto them, Thus saith the Lord GOD; Behold, :12
O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the LORD, when I have opened your graves, O my people, and brought you up out of your graves, and shall put my Spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the LORD have spoken it, and performed it, saith the LORD.

DEUTERO–ISAIAH

Chapters 40–55 of the Book of Isaiah are the work of an unknown prophet among the exiles, who wrote his message of comfort and of hope about the year 540 B.C. By this time the people of Judah had been in captivity for nearly half a century. The great prophet-poet who now appears among them proclaims that their tribulations are at an end; that the "Holy One of Israel" has raised up Cyrus the Persian to deliver them; that the cities of Judah shall be rebuilt; that Israel, the perfect servant of the universal God, has suffered for the transgressions of all men, and because this ideal, personified Israel has been thus afflicted and despised he shall be the redeemer of all the world. It was natural that many Christians should read this as applying to Jesus; but even those who put this extra interpretation upon it should realize that the direct and immediate reference is to personified Israel.

The profound tenderness, the superb optimism, the poetic grandeur, and the religious and philosophic depth of the Second or Deutero-Isaiah have placed this prophecy with the most loved and admired passages of the Old Testament.

Cyrus, the king of the Medes, defeated Crœsus (still famous for his wealth) in 540, and two years later he took Babylon without fighting a battle. It is thought that a conspiracy within the city made this possible; if so, the poet may have been aware of what was coming. He must have known something, also, of the intended policy of Cyrus, for he speaks of the outcome with entire confidence. Cyrus did what was expected of him, what he had probably agreed to do in advance: he instituted a policy of conciliation; he accepted the Babylonian gods; and he permitted the exiles to return to their homes.

"COMFORT YE, COMFORT YE, MY PEOPLE"

Isaiah

Comfort ye, comfort ye my people, saith your God. 40:1
Speak ye comfortably to Jerusalem, and cry unto her, :2
That her warfare is accomplished, that her iniquity is pardoned:
For she hath received of the Lord's hand double for all her sins.
The voice of him that crieth in the wilderness, :3
Prepare ye the way of the Lord,
Make straight in the desert a highway for our God.
Every valley shall be exalted,
And every mountain and hill shall be made low:
And the crooked shall be made straight,
And the rough places plain:
And the glory of the Lord shall be revealed,
And all flesh shall see it together:
For the mouth of the Lord hath spoken it.
The voice said, Cry, :6
And he said, What shall I cry?
All flesh is grass,
And all the goodliness thereof is as the flower of the field:
The grass withereth, the flower fadeth:
Because the spirit of the Lord bloweth upon it: surely the people is grass.
The grass withereth, the flower fadeth:
But the word of our God shall stand for ever.
O Zion, that bringest good tidings, :9
Get thee up into the high mountain;
O Jerusalem, that bringest good tidings,
Lift up thy voice with strength;
Lift it up, be not afraid;
Say unto the cities of Judah, Behold your God!
Behold, the Lord God will come with strong hand, :10
And his arm shall rule for him:
Behold, his reward is with him,
And his work before him.
He shall feed his flock like a shepherd:

He shall gather the lambs with his arm, and carry them in his bosom,
And shall gently lead those that are with young.
Who hath measured the waters in the hollow of his hand,
And meted out heaven with the span,
And comprehended the dust of the earth in a measure,
And weighed the mountains in scales, and the hills in a balance?
Who hath directed the Spirit of the LORD,
Or being his counseller hath taught him?
With whom took he counsel,
And who instructed him,
And taught him in the path of judgment,
And taught him knowledge,
And shewed to him the way of understanding?
Behold, the nations are as a drop of a bucket,
And are counted as the small dust of the balance:
Behold, he taketh up the isles as a very little thing.
And Lebanon is not sufficient to burn,
Nor the beasts thereof sufficient for a burnt offering.
All nations before him are as nothing;
And they are counted to him less than nothing, and vanity. . . .
Have ye not known? have ye not heard?
Hath it not been told you from the beginning?
Have ye not understood from the foundations of the earth?
It is he that sitteth upon the circle of the earth,
And the inhabitants thereof are as grasshoppers;
That stretcheth out the heavens as a curtain,
And spreadeth them out as a tent to dwell in:
That bringeth the princes to nothing;
He maketh the judges of the earth as vanity.
Yea, they shall not be planted; yea, they shall not be sown:
Yea, their stock shall not take root in the earth:
And he shall also blow upon them, and they shall wither,
And the whirlwind shall take them away as stubble.

To whom then will ye liken me,
Or shall I be equal?
Saith the Holy One.
Lift up your eyes on high, and behold
Who hath created these things,
That bringeth out their host by number:
He calleth them all by names by the greatness of his might,
For that he is strong in power; not one faileth.
Why sayest thou, O Jacob,
And speakest, O Israel,
My way is hid from the Lord,
And my judgment is passed over from my God?
Hast thou not known? hast thou not heard,
That the everlasting God, the Lord,
The Creator of the ends of the earth, fainteth not, neither is weary?
There is no searching of his understanding.
He giveth power to the faint;
And to them that have no might he increaseth strength.
Even the youths shall faint and be weary,
And the young men shall utterly fall:
But they that wait upon the Lord shall renew their strength;
They shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint. . . .

Behold my servant, whom I uphold; **42:1**
Mine elect, in whom my soul delighteth;
I have put my spirit upon him:
He shall bring forth judgment to the Gentiles.
He shall not cry, nor lift up,
Nor cause his voice to be heard in the street.
A bruised reed shall he not break,
And the smoking flax shall he not quench:
He shall bring forth judgment unto truth.
He shall not fail nor be discouraged,

ISAIAH

Till he have set judgment in the earth:
And the isles shall wait for his law.
Thus saith God the LORD,
He that created the heavens, and stretched them out;
He that spread forth the earth, and that which cometh out of it;
He that giveth breath unto the people upon it,
And spirit to them that walk therein:
I the LORD have called thee in righteousness,
And will hold thine hand,
And will keep thee,
And give thee for a covenant of the people,
For a light of the Gentiles;
To open the blind eyes,
To bring out the prisoners from the prison,
And them that sit in darkness out of the prison house.
I am the LORD: that is my name:
And my glory will I not give to another, neither my praise to graven images.
Behold, the former things are come to pass,
And new things do I declare:
Before they spring forth I tell you of them.
Sing unto the LORD a new song, and his praise from the end of the earth,
Ye that go down to the sea, and all that is therein;
The isles, and the inhabitants thereof.
42:11 Let the wilderness and the cities thereof lift up their voice,
The villages that Kedar doth inhabit:
Let the inhabitants of the rock sing,
Let them shout from the top of the mountains.
Let them give glory unto the LORD,
And declare his praise in the islands.
:13 The LORD shall go forth as a mighty man,
He shall stir up jealousy like a man of war:
He shall cry, yea, roar;
He shall prevail against his enemies.
:14 I have long time holden my peace;

I have been still, and refrained myself:
Now will I cry like a travailing woman;
I will destroy and devour at once.
I will make waste mountains and hills,
And dry up all their herbs;
And I will make the rivers islands,
And I will dry up the pools.
And I will bring the blind by a way that they knew not;
I will lead them in paths that they have not known:
I will make darkness light before them, and crooked things straight.
These things will I do unto them,
And not forsake them. . . .

Thus saith the LORD the King of Israel, **44**:6
And his redeemer the LORD of hosts;
I am the first, and I am the last;
And beside me there is no God.
And who, as I, shall call, and shall declare it, and set it in order for me,
Since I appointed the ancient people?
And the things that are coming, and shall come,
Let them shew unto them.
Fear ye not, neither be afraid:
Have not I told thee from that time, and have declared it?
Ye are even my witnesses.
Is there a God beside me?
Yea, there is no God; I know not any.
They that make a graven image
Are all of them vanity;
And their delectable things shall not profit;
And they are their own witnesses;
They see not, nor know;
That they may be ashamed.
Who hath formed a god,
Or molten a graven image that is profitable for nothing?
Behold, all his fellows shall be ashamed:

ISAIAH

And the workmen, they are of men:
Let them all be gathered together, let them stand up;
Yet they shall fear, and they shall be ashamed together.
44:12 The smith with the tongs both worketh in the coals,
And fashioneth it with hammers,
And worketh it with the strength of his arms:
Yea, he is hungry, and his strength faileth:
He drinketh no water, and is faint.
The carpenter stretcheth out his rule;
He marketh it out with a line;
He fitteth it with planes,
And he marketh it out with the compass,
And maketh it after the figure of a man,
According to the beauty of a man; that it may remain in the house.
He heweth him down cedars, and taketh the cypress and the oak,
Which he strengtheneth for himself among the trees of the forest:
He planteth an ash, and the rain doth nourish it.
Then shall it be for a man to burn:
For he will take thereof, and warm himself;
Yea, he kindleth it, and baketh bread;
Yea, he maketh a god, and worshippeth it;
He maketh it a graven image, and falleth down thereto.
He burneth part thereof in the fire;
With part thereof he eateth flesh;
He roasteth roast, and is satisfied:
Yea, he warmeth himself, and saith,
Aha, I am warm, I have seen the fire:
And the residue thereof he maketh a god,
Even his graven image:
He falleth down unto it, and worshippeth it,
And prayeth unto it, and saith, Deliver me; for thou art my god . . .
:24 Thus saith the LORD, thy redeemer,
And he that formed thee from the womb,
I am the LORD that maketh all things;

That stretcheth forth the heavens alone;
That spreadeth abroad the earth by myself;
That frustrateth the tokens of the liars, **44**:25
And maketh diviners mad;
That turneth wise men backward,
And maketh their knowledge foolish;
That confirmeth the word of his servant,
And performeth the counsel of his messengers;
That saith to Jerusalem, Thou shalt be inhabited;
And to the cities of Judah, Ye shall be built,
And I will raise up the decayed places thereof:
That saith to the deep, Be dry,
And I will dry up thy rivers:
That saith of Cyrus, He is my shepherd,
And shall perform all my pleasure:
Even saying to Jerusalem, Thou shalt be built;
And to the temple, Thy foundation shall be laid.

Thus saith the LORD to his anointed, **45**:1
To Cyrus, whose right hand I have holden,
To subdue nations before him;
And I will loose the loins of kings,
To open before him the two leaved gates;
And the gates shall not be shut;
I will go before thee,
And make the crooked places straight:
I will break in pieces the gates of brass,
And cut in sunder the bars of iron:
And I will give thee the treasures of darkness,
And hidden riches of secret places,
That thou mayest know that I, the LORD, which call thee
  by thy name,
Am the God of Israel.
For Jacob my servant's sake, and Israel mine elect,
I have even called thee by thy name:
I have surnamed thee,
Though thou hast not known me.
I am the LORD, and there is none else,

ISAIAH

There is no God beside me:
I girded thee, though thou hast not known me:
That they may know from the rising of the sun, and from the west,
That there is none beside me.
I am the LORD, and there is none else.
45:7 I form the light, and create darkness:
I make peace, and create evil:
I the LORD do all these things.
:8 Drop down, ye heavens, from above,
And let skies pour down righteousness:
Let the earth open, and let them bring forth salvation,
And let righteousness spring up together;
I the LORD have created it. . . .
Thus saith the LORD, the Holy One of Israel,
And his Maker,
Ask me of things to come concerning my sons,
And concerning the work of my hands command ye me.
I have made the earth,
And created man upon it:
I, even my hands, have stretched out the heavens,
And all their host have I commanded.
I have raised him up in righteousness,
And I will direct all his ways:
He shall build my city, and he shall let go my captives,
Not for price nor reward, saith the LORD of hosts. . . .

48:12 Hearken unto me, O Jacob
And Israel, my called;
I am he; I am the first, I also am the last.
Mine hand also hath laid the foundation of the earth,
And my right hand hath spanned the heavens:
When I call unto them, they stand up together.
All ye, assemble yourselves, and hear;
Which among them hath declared these things?
The LORD hath loved him:
He will do his pleasure on Babylon,
And his arm shall be on the Chaldeans.

ISAIAH

I, even I, have spoken;
Yea, I have called him:
I have brought him,
And he shall make his way prosperous.
Come ye near unto me,
Hear ye this;
I have not spoken in secret from the beginning:
From the time that it was, there am I:
And now the Lord GOD, and his Spirit, hath sent me.
Thus saith the LORD, thy Redeemer,
The Holy One of Israel;
I am the LORD thy God which teacheth thee to profit,
Which leadeth thee by the way that thou shouldest go.
O that thou hadst hearkened to my commandments! 48:18
Then had thy peace been as a river,
And thy righteousness as the waves of the sea:
Thy seed also had been as the sand,
And the offspring of thy bowels like the gravel thereof;
His name should not have been cut off
Nor destroyed from before me.
Go ye forth of Babylon,
Flee ye from the Chaldeans,
With a voice of singing declare ye,
Tell this, utter it even to the end of the earth; say ye,
The LORD hath redeemed his servant Jacob.
And they thirsted not when he led them through the deserts:
He caused the waters to flow out of the rock for them:
He clave the rock also, and the waters gushed out.
There is no peace, saith the LORD, unto the wicked. . . .

Sing, O heavens; and be joyful, O earth; 49:13
And break forth into singing, O mountains:
For the LORD hath comforted his people,
And will have mercy upon his afflicted.
But Zion said, The LORD hath forsaken me,
And my Lord hath forgotten me.
Can a woman forget her sucking child,

ISAIAH

That she should not have compassion on the son of her womb?
Yea, they may forget,
Yet will I not forget thee.
Behold, I have graven thee upon the palms of my hands;
Thy walls are continually before me.
49:17 Thy children shall make haste;
Thy destroyers and they that made thee waste
Shall go forth of thee. . . .
Thus saith the Lord GOD,
Behold, I will lift up mine hand to the Gentiles,
And set up my standard to the people:
And they shall bring thy sons in their arms,
And thy daughters shall be carried upon their shoulders.
And kings shall be thy nursing fathers,
And their queens thy nursing mothers:
They shall bow down to thee
With their face toward the earth,
And lick up the dust of thy feet;
And thou shalt know that I am the LORD:
For they shall not be ashamed that wait for me.
Shall the prey be taken from the mighty,
Or the lawful captive delivered?
But thus saith the LORD,
Even the captives of the mighty shall be taken away,
And the prey of the terrible shall be delivered:
For I will contend with him that contendeth with thee,
And I will save thy children.
And I will feed them that oppress thee with their own flesh;
And they shall be drunken with their own blood, as with sweet wine:
And all flesh shall know
That I the LORD am thy Saviour and thy Redeemer, the mighty One of Jacob. . . .

51:1 Hearken to me,
Ye that follow after righteousness,

Ye that seek the LORD:
Look unto the rock whence ye are hewn,
And to the hole of the pit whence ye are digged.
Look unto Abraham your father,
And unto Sarah that bare you:
For I called him alone,
And blessed him, and increased him.
For the LORD shall comfort Zion:
He will comfort all her waste places;
And he will make her wilderness like Eden,
And her desert like the garden of the LORD;
Joy and gladness shall be found therein,
Thanksgiving, and the voice of melody.
Hearken unto me, my people;
And give ear unto me, O my nation:
For a law shall proceed from me,
And I will make my judgment to rest for a light of the people.
My righteousness is near;
My salvation is gone forth,
And mine arms shall judge the people;
The isles shall wait upon me,
And on mine arm shall they trust.
Lift up your eyes to the heavens,
And look upon the earth beneath:
For the heavens shall vanish away like smoke,
And the earth shall wax old like a garment,
And they that dwell therein shall die in like manner:
But my salvation shall be for ever,
And my righteousness shall not be abolished.
Hearken unto me, ye that know righteousness,
The people in whose heart is my law;
Fear ye not the reproach of men,
Neither be ye afraid of their revilings.
For the moth shall eat them up like a garment,
And the worm shall eat them like wool:
But my righteousness shall be for ever,
And my salvation from generation to generation.

ISAIAH
51:9 Awake, awake, put on strength, O arm of the LORD;
Awake, as in the ancient days, in the generations of old.
Art thou not it that hath cut Rahab,
And wounded the dragon?
Art thou not it which hath dried the sea,
The waters of the great deep;
That hath made the depths of the sea
A way for the ransomed to pass over?
Therefore the redeemed of the LORD shall return,
And come with singing unto Zion;
And everlasting joy shall be upon their head:
They shall obtain gladness and joy;
And sorrow and mourning shall flee away.
I, even I, am he that comforteth you:
Who art thou, that thou shouldest be afraid
Of a man that shall die,
And of the son of man which shall be made as grass;
And forgettest the LORD thy maker,
That hath stretched forth the heavens,
And laid the foundations of the earth;
And hast feared continually every day
Because of the fury of the oppressor, as if he were ready to destroy?
And where is the fury of the oppressor?
The captive exile hasteneth that he may be loosed,
And that he should not die in the pit, nor that his bread should fail.
But I am the LORD thy God,
That divided the sea, whose waves roared:
The LORD of hosts is his name.
And I have put my words in thy mouth,
And I have covered thee in the shadow of mine hand,
That I may plant the heavens,
And lay the foundations of the earth,
And say unto Zion, Thou art my people.
:17 Awake, awake, stand up, O Jerusalem,
Which hast drunk at the hand of the LORD the cup of his fury;

Thou hast drunken the dregs of the cup of trembling,
And wrung them out.
There is none to guide her among all the sons whom she hath brought forth;
Neither is there any that taketh her by the hand
Of all the sons that she hath brought up.
These two things are come unto thee; who shall be sorry for thee? **51**:19
Desolation, and destruction,
And the famine, and the sword: by whom shall I comfort thee?
Thy sons have fainted,
They lie at the head of all the streets, as a wild bull in a net:
They are full of the fury of the LORD, the rebuke of thy God.
Therefore hear now this, thou afflicted,
And drunken, but not with wine:
Thus saith thy Lord the LORD,
And thy God that pleadeth the cause of his people,
Behold, I have taken out of thine hand the cup of trembling,
Even the dregs of the cup of my fury; thou shalt no more drink it again:
But I will put it into the hand of them that afflict thee;
Which have said to thy soul, Bow down, that we may go over:
And thou hast laid thy body as the ground,
And as the street, to them that went over.

Awake, awake; put on thy strength, O Zion; **52**:1
Put on thy beautiful garments,
O Jerusalem, the holy city:
For henceforth there shall no more come into thee
The uncircumcised and the unclean.
Shake thyself from the dust; :2
Arise, and sit down, O Jerusalem:
Loose thyself from the bands of thy neck,

ISAIAH

O captive daughter of Zion.
52:3 For thus saith the LORD,
Ye have sold yourselves for nought;
And ye shall be redeemed without money.
For thus saith the Lord GOD,
My people went down aforetime into Egypt to sojourn there;
And the Assyrian oppressed them without cause.
Now therefore, what have I here, saith the LORD.
That my people is taken away for nought?
They that rule over them make them to howl, saith the LORD;
And my name continually every day is blasphemed.
Therefore my people shall know my name:
Therefore they shall know in that day that I am he that doth speak: Behold, it is I.
How beautiful upon the mountains
Are the feet of him that bringeth good tidings, that publisheth peace;
That bringeth good tidings of good, that publisheth salvation;
That saith unto Zion, Thy God reigneth!
Thy watchmen shall lift up the voice;
With the voice together shall they sing:
For they shall see eye to eye,
When the LORD shall bring again Zion.
Break forth into joy, sing together,
Ye waste places of Jerusalem.
For the LORD hath comforted his people,
He hath redeemed Jerusalem.
The LORD hath made bare his holy arm
In the eyes of all the nations;
And all the ends of the earth
Shall see the salvation of our God.
Depart ye, depart ye, go ye out from thence,
Touch no unclean thing;
Go ye out of the midst of her;
Be ye clean, that bear the vessels of the LORD.

For ye shall not go out with haste, nor go by flight:
For the LORD will go before you;
And the God of Israel will be your rereward.
Behold, my servant shall deal prudently,
He shall be exalted and extolled, and be very high.
As many were astonied at thee;
His visage was so marred more than any man,
And his form more than the sons of men:
So shall he sprinkle many nations; **52**:15
The kings shall shut their mouths at him:
For that which had not been told them shall they see;
And that which they had not heard shall they consider.

Who hath believed our report? **53**:1
And to whom is the arm of the LORD revealed?
For he shall grow up before him as a tender plant,
And as a root out of a dry ground:
He hath no form nor comeliness;
And when we shall see him,
There is no beauty that we should desire him.
He is despised and rejected of men;
A man of sorrows, and acquainted with grief:
And we hid as it were our faces from him;
He was despised, and we esteemed him not.
Surely he hath borne our griefs,
And carried our sorrows:
Yet we did esteem him stricken,
Smitten of God, and afflicted.
But he was wounded for our transgressions, :5
He was bruised for our iniquities:
The chastisement of our peace was upon him;
And with his stripes we are healed.
All we like sheep have gone astray;
We have turned every one to his own way; and the LORD
hath laid on him the iniquity of us all.
He was oppressed, and he was afflicted,
Yet he opened not his mouth:
He is brought as a lamb to the slaughter,

ISAIAH

And as a sheep before her shearers is dumb, so he openeth not his mouth.
53:8 He was taken from prison and from judgment:
And who shall declare his generation?
For he was cut off out of the land of the living:
For the transgression of my people was he stricken.
:9 And he made his grave with the wicked,
And with the rich in his death;
Because he had done no violence,
Neither was any deceit in his mouth.
Yet it pleased the LORD to bruise him;
He hath put him to grief:
When thou shalt make his soul an offering for sin,
He shall see his seed, he shall prolong his days,
And the pleasure of the LORD shall prosper in his hand.
He shall see of the travail of his soul,
And shall be satisfied:
By his knowledge shall my righteous servant justify many;
For he shall bear their iniquities.
Therefore will I divide him a portion with the great,
And he shall divide the spoil with the strong;
Because he hath poured out his soul unto death:
And he was numbered with the transgressors;
And he bare the sin of many,
And made intercession for the transgressors. . . .

54:11 O thou afflicted, tossed with tempest, and not comforted,
Behold, I will lay thy stones with fair colours,
And lay thy foundations with sapphires.
And I will make thy windows of agates,
And thy gates of carbuncles,
And all thy borders of pleasant stones.
And all thy children shall be taught of the LORD;
And great shall be the peace of thy children.
In righteousness shalt thou be established:
Thou shalt be far from oppression; for thou shalt not fear:

And from terror; for it shall not come near thee.
Behold, they shall surely gather together, but not by me: **54**:15
Whosoever shall gather together against thee shall fall for thy sake.
Behold, I have created the smith
That bloweth the coals in the fire,
And that bringeth forth an instrument for his work;
And I have created the waster to destroy.
No weapon that is formed against thee shall prosper;
And every tongue that shall rise against thee in judgment thou shalt condemn.
This is the heritage of the servants of the LORD,
And their righteousness is of me, saith the LORD.

Ho, every one that thirsteth, come ye to the waters, **55**:1
And he that hath no money; come ye, buy, and eat;
Yea, come, buy wine and milk without money and without price.
Wherefore do ye spend money for that which is not bread?
And your labour for that which satisfieth not?
Hearken diligently unto me,
And eat ye that which is good,
And let your soul delight itself in fatness.
Incline your ear, and come unto me:
Hear, and your soul shall live;
And I will make an everlasting covenant with you,
Even the sure mercies of David.
Behold, I have given him for a witness to the people,
A leader and commander to the people.
Behold, thou shalt call a nation
That thou knowest not,
And nations that knew not thee shall run unto thee
Because of the LORD thy God, and for the Holy One of Israel;
For he hath glorified thee.
Seek ye the LORD while he may be found,

Call ye upon him while he is near:
Let the wicked forsake his way,
And the unrighteous man his thoughts:
And let him return unto the LORD, and he will have mercy upon him;
And to our God, for he will abundantly pardon.
For my thoughts are not your thoughts,
Neither are your ways my ways, saith the LORD.
For as the heavens are higher than the earth,
So are my ways higher than your ways, and my thoughts than your thoughts.
For as the rain cometh down, and the snow from heaven,
And returneth not thither, but watereth the earth,
And maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater:
So shall my word be that goeth forth
Out of my mouth:
It shall not return unto me void,
But it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.
For ye shall go out with joy,
And be led forth with peace:
The mountains and the hills
Shall break forth before you into singing,
And all the trees of the field
Shall clap their hands.
Instead of the thorn shall come up the fir tree,
And instead of the brier shall come up the myrtle tree.
And it shall be to the LORD for a name,
For an everlasting sign that shall not be cut off.

DOOM SONGS OF BABYLON

Not all of those who suffered under Babylonian tyranny had the sweetness and the vision of Deutero-Isaiah. To other poets of the time the impending destruction of Babylon appealed as did the coming doom of Nineveh to Nahum. In the first of the following selections there is a barbaric relish that does more credit to the poet's imagination than to his sense of humanity. The second selection, which is part of a much longer poem, is of interest as showing that the author knew in advance that the entrance of Cyrus into Babylon would not be disputed in battle. The past tense of the prose portion is a frequent device of the prophets: future events are represented as having already taken place.

"LIFT YE UP A BANNER UPON THE HIGH MOUNTAIN"

ISAIAH

Lift ye up a banner upon the high mountain, 13:2
Exalt the voice unto them, shake the hand,
That they may go into the gates of the nobles.
I have commanded my sanctified ones,
I have also called my mighty ones for mine anger,
Even them that rejoice in my highness.
The noise of a multitude in the mountains,
Like as of a great people;
A tumultuous noise of the kingdoms of nations gathered together:
The LORD of hosts mustereth
The host of the battle.
They come from a far country, from the end of heaven,
Even the LORD, and the weapons of his indignation, to destroy the whole land.
Howl ye; for the day of the LORD is at hand; :6
It shall come as a destruction from the Almighty.

Isaiah

Therefore shall all hands be faint,
And every man's heart shall melt: and they shall be afraid:
Pangs and sorrows shall take hold of them;
They shall be in pain as a woman that travaileth:
They shall be amazed one at another;
Their faces shall be as flames.
Behold, the day of the Lord cometh,
Cruel both with wrath and fierce anger, to lay the land desolate:
And he shall destroy the sinners thereof out of it.
For the stars of heaven and the constellations thereof
Shall not give their light:
The sun shall be darkened in his going forth,
And the moon shall not cause her light to shine.
And I will punish the world for their evil,
And the wicked for their iniquity;
And I will cause the arrogancy of the proud to cease,
And will lay low the haughtiness of the terrible.
13:12 I will make a man more precious than fine gold;
Even a man than the golden wedge of Ophir.
Therefore I will shake the heavens,
And the earth shall remove out of her place
In the wrath of the Lord of hosts,
And in the day of his fierce anger.
And it shall be as the chased roe,
And as a sheep that no man taketh up:
They shall every man turn to his own people,
And flee every one into his own land.
Every one that is found shall be thrust through;
And every one that is joined unto them shall fall by the sword.
Their children also shall be dashed to pieces before their eyes;
Their houses shall be spoiled, and their wives ravished.
Behold, I will stir up the Medes against them,
Which shall not regard silver;
And as for gold, they shall not delight in it.

Their bows also shall dash the young men to pieces;
And they shall have no pity on the fruit of the womb;
Their eye shall not spare children.
And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, 13:19
Shall be as when God overthrew Sodom and Gomorrah.
It shall never be inhabited,
Neither shall it be dwelt in from generation to generation:
Neither shall the Arabian pitch tent there;
Neither shall the shepherds make their fold there.
But wild beasts of the desert shall lie there;
And their houses shall be full of doleful creatures;
And owls shall dwell there,
And satyrs shall dance there.
And the wild beasts of the islands shall cry in their desolate houses, :22
And dragons in their pleasant palaces:
And her time is near to come,
And her days shall not be prolonged. . . .

How art thou fallen from heaven, 14:12
O Lucifer, son of the morning!
How art thou cut down to the ground,
Which didst weaken the nations!
For thou hast said in thine heart, :13
I will ascend into heaven,
I will exalt my throne above the stars of God:
I will sit also upon the mount of the congregation,
In the sides of the north:
I will ascend above the heights of the clouds;
I will be like the most High.
Yet thou shalt be brought down to hell,
To the sides of the pit.
They that see thee shall narrowly look upon thee,
And consider thee, saying,
Is this the man that made the earth to tremble,
That did shake kingdoms;
That made the world as a wilderness,

ISAIAH

And destroyed the cities thereof;
That opened not the house of his prisoners?
All the kings of the nations, even all of them,
Lie in glory, every one in his own house.
But thou art cast out of thy grave like an abominable branch,
And as the raiment of those that are slain, thrust through with a sword, that go down to the stones of the pit;
As a carcase trodden under feet.
Thou shalt not be joined with them in burial,
Because thou hast destroyed thy land, and slain thy people:
The seed of evildoers shall never be renowned.
Prepare slaughter for his children
For the iniquity of their fathers;
That they do not rise, nor possess the land,
Nor fill the face of the world with cities.
14:22 For I will rise up against them,
Saith the LORD of hosts,
And cut off from Babylon the name,
And remnant, and son, and nephew, saith the LORD.
:23 I will also make it a possession for the bittern, and pools of water:
And I will sweep it with the besom of destruction,
Saith the LORD of hosts.

"A SWORD IS UPON THE CHALDEANS"

JEREMIAH

50:35 A sword is upon the Chaldeans,
Saith the LORD,
And upon the inhabitants of Babylon,
And upon her princes,
And upon her wise men.
A sword is upon the liars;
And they shall dote:
A sword is upon her mighty men;

And they shall be dismayed.
A sword is upon their horses,
And upon their chariots,
And upon all the mingled people
That are in the midst of her;
And they shall become as women:
A sword is upon her treasures;
And they shall be robbed.
A drought is upon her waters;
And they shall be dried up:
For it is the land of graven images,
And they are mad upon their idols.
Therefore the wild beasts of the desert
With the wild beasts of the islands
Shall dwell there,
And the owls shall dwell therein:
And it shall be no more inhabited for ever;
Neither shall it be dwelt in
From generation to generation.
As God overthrew Sodom and Gomorrah
And the neighbour cities thereof,
Saith the LORD;
So shall no man abide there,
Neither shall any son of man dwell therein.
Behold, a people shall come from the north,
And a great nation,
And many kings shall be raised up
From the coasts of the earth.
They shall hold the bow and the lance:
They are cruel, and will not shew mercy:
Their voice shall roar like the sea,
And they shall ride upon horses,
Every one put in array,
Like a man to the battle,
Against thee, O daughter of Babylon.
The king of Babylon
Hath heard the report of them,
And his hands waxed feeble:

Anguish took hold of him,
And pangs as a woman in travail.

51:30 The mighty men of Babylon have forborn to fight, they have remained in their holds: their might hath failed; they became as women: they have burned her dwellingplaces; her bars are broken. One post shall run to meet another, and one messenger to meet another, to shew the king of Babylon that his city is taken at one end, and that the passages are stopped, and the reeds they have burned with fire, and the men of war are affrighted.

THE PERSIAN PERIOD

When Cyrus granted the Jews permission to return to their native land there were some who started immediately. But disillusion and discouragement followed quickly upon their arrival. The land was desolate; Jerusalem was a charred mass of ruins; the Syrians among whom they arrived were contemptuous and hostile; they were still vassals of the Persians, and the successor of Cyrus gave them no assistance. In the second year they had sufficiently established themselves to lay the foundation of the Second Temple on the site of Solomon's; but though they did so with a great celebration, those who were old enough to remember the former temple and who realized how inferior this was to be in contrast to that, "wept with a loud voice."

But, destitute as they were, the burden of building any temple at all proved heavy for them. They had their own houses to build and their crops to plant. It was necessary to fortify Jerusalem. The native population opposed them at every step, even sending word to the Persian monarch that the Jews were planning to become an independent state as of old. (There may have been some warrant for this report.) The result was that they were forbidden to rebuild the city walls. Yahweh himself did not seem to look with favor upon them, for their crops failed from drought. The people lost faith and put off what was for them the most essential step in their national and religious development, the building of the temple.

In the year 520 the prophet Haggai told them that the drought was due to their delay in building the temple, and induced them to go forward with this work. His attitude is that of practical common sense. His style is clear, direct, insistent, and wholly devoid of the lofty rapture of the earlier prophets. He was the man of the hour.

With the same end in view, but with a wholly different method, Zechariah appealed to the people. In a series of highly symbolical visions he supplied that appeal to the imagination and to the religious fervor of the Jews which was always so essential. The Second Temple was completed and dedicated in 516 B.C.

In 458 another group of exiles returned under the leadership of Ezra, and a few years later Nehemiah came, by special permission of the Persian monarch, to rebuild the walls of Jerusalem. These two leaders of the time left memoirs which were afterwards incorporated in an historical survey. (This survey, which dates from about 300 B.C., includes also the books of I and II Chronicles. The chief source of I and II Chronicles is I and II Kings, much of which is copied verbatim.)

But while the long task of rebuilding Jerusalem was going on, the people underwent a much more significant religious reconstruction. They were faced with problems which made that of merely reclaiming the land seem trivial by contrast. Their inherited religion no longer seemed adequate to meet the demands that were now laid upon it. Deutero-Isaiah had told them that a wonderful time of prosperity and peace would come when they returned to Judæa, and it did not come. Ezekiel had prophesied that the rebuilt Jerusalem would be the seat of a world empire, that the heathen nations would come from afar to bring tribute to the Jews. The delay of their prosperity and power had been explained as due to their sins, especially in not completing the temple. But after they had done this, and put themselves for a reasonable time upon their good behavior, they looked about and found themselves no better off than they had been before. They began to believe that their prophets had misled them.

The contrast between dull reality and their dreams of dominion was too great for the Jews to believe any longer that Yahweh of hosts was the sort of God they had supposed. For they had been living amid the splendors of a mighty empire, and the temple they were able to build to Yahweh, with bitter sacrifice and under the most discouraging conditions, was a small and shabby affair in comparison to the temples they had seen in Babylon. They could not quite help measuring the relative importance of their God in comparison with the gods of the Chaldeans by the obvious contrast in the places of worship which each made possible to build in his honor. Even the temple of Solomon had been as nothing when measured by the splendor of the temples raised to Marduk (Merodach). The Jews who had seen the vast armies of Nebuchadrezzar and of Cyrus, and who now looked about them at the paltry remnant of Israel in its forlorn and desolate home, realized at last that the dreams of their early seers would never be realized. They knew how insignificant a people they were in a world of such huge dimensions. They were in need of a new revelation about the meaning of all this.

But old ideas die hard, especially when they are as deeply rooted as was the older conception of Yahweh in the minds of these people. There were prophets during these years who repeated the old formulas because they had nothing else to give. Such a man was Obadiah. He celebrated the downfall of the Edomites and proclaimed that Judah would "possess their possessions." It had been explained long before that the Edomites were descended from Esau, Jacob's older brother; for they were racially akin but apparently of a rougher type. When Jerusalem fell, the Edomites assisted the conquerors and delivered up Jewish fugitives. Obadiah informs them now that this is the cause of their present troubles. In like manner the author of Isaiah 34 and 35 pictures the impending destruction of Edom and the coming prosperity of Judah. This is one of the most superbly beautiful passages in the Old Testament, but it represents only the old belief in a coming day of dismay for their enemies and prosperity for themselves to which the Jews were still desperately clinging. A disciple of Deutero-Isaiah, who had much of the master's eloquence, also repeated the old promises; and again the beauty of the style and the faith in the old ideas must have comforted and encouraged the down-hearted people. The prophecy of this Third or Trito-Isaiah is in chapters 56–66. It is possible that these chapters are really the work not of a disciple but of Deutero-Isaiah himself in his old age, after he had returned to Jerusalem and lived through the years of bitter disillusionment without ever losing his radiant faith. If so, there is something sublimely tragic in this great and unknown figure, matching his superb confidence in the Holy One of Israel against the overwhelming evidence of stark reality. Compare the youthful ardor of the last lines in the selection above with the triumphant determination and fortitude, with the tenderness and sadness of the poet in this later time:

He hath sent me
To bind up the broken-hearted. . .
To comfort all that mourn. . .
And they shall repair the waste cities,
The desolations of many generations.

Yet the Jews did not increase in strength, nor in prosperity and happiness, as time went on. They suffered through these narrow and bitter times under the hard rule of the Persians as much as their early ancestors had suffered under the tyranny of Egypt. Nor was there any Moses to lead them now to some new Promised Land; they had had their history as a prosperous minor state and they looked forward to a future that seemed to hold for them nothing but persecution and subordination. They and the surrounding little states, like Edom and Moab, were consumed with jealousy and hatred of one another, and they could have done nothing against the Persian empire even if they had united. The cruel Cambyses, son and successor of Cyrus, had even conquered Egypt in 525, a few years after the first exiles had returned to Judæa. The Jews who had any historical perspective must have seen at last that Ezekiel's promises were fantastic and that for Jerusalem to become the capital of a world empire was in the nature of things impossible.

It was under these conditions that the anonymous author of the last book of the Old Testament (for "Malachi" means "My Messenger") argued the case and arrived at some definite conclusions. The calamity that befell Edom (about 450 B.C.) was a sign of Yahweh's wrath. Intermarriage with other nations was wrong; the Jews must be a special people and keep the worship of Yahweh pure. The priests are much to be condemned and the people also for neglect of their religious duties. If these things are properly attended to, prosperity will come. In all this Malachi is traditional and conservative, and his insistence upon sacrifices and temple offerings shows him to have been a formalist and an upholder of conventional orthodoxy. But side by side with this attitude and not consistent with it are some matters of a wholly different nature. Yahweh is worshiped among the Gentiles when their ceremonies are conducted in the right spirit; it is really his name that they are calling upon, whatever name they use, and he will hear and accept them. "Have we not all one father? hath not one God created us?" These occasional glimpses of a wider truth are quickly lost and Malachi returns to his Jewish point of view; but the selection given below suggests that he may have been one of the priests who gave the great answer of this age to the problems that were troubling the people. The "book of remembrance" that was written in answer to the doubts which the bitter experience of the Persian period had caused may have been the Priestly code and narratives. It was these and the teaching of Malachi that made possible the reforms under Ezra and Nehemiah, and that led on to the next stage in the religious and literary history of the Jews.

RETURN OF THE EXILES

EZRA

1:1 Now in the first year of Cyrus king of Persia, that the word of the LORD by the mouth of Jeremiah might be fulfilled, the LORD stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying,

> Thus saith Cyrus king of Persia, the LORD God of heaven hath given me all the kingdoms of the earth; and
> :3 he hath charged me to build him an house at Jerusalem, which is in Judah. Who is there among you of all his people? his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the LORD God of Israel, (he is the God,) which is in Jerusalem. And whosoever remaineth in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, beside the freewill offering for the house of God that is in Jerusalem.

Then rose up the chief of the fathers of Judah and Benjamin, and the priests, and the Levites, with all them whose spirit God had raised, to go up to build the house of the LORD
:6 which is in Jerusalem. And all they that were about them strengthened their hands with vessels of silver, with gold, with goods, and with beasts, and with precious things, beside all that was willingly offered.

Also Cyrus the king brought forth the vessels of the house of the LORD, which Nebuchadnezzar had brought forth out of Jerusalem, and had put them in the house of his gods; even those did Cyrus king of Persia bring forth by the hand of Mithredath the treasurer, and numbered them unto Sheshbazzar, the prince of Judah. And this is the number of them: thirty chargers of gold, a thousand chargers of silver, nine and twenty knives, thirty basons of gold, silver basons of a second sort four hundred and ten, and other vessels a thousand. All the vessels of gold and of silver were five thousand and four hundred. All these did Sheshbazzar bring up with them of the captivity that were brought up from Babylon unto Jerusalem.

2:70 So the priests, and the Levites, and some of the people, and

EZRA

the singers, and the porters, and the Nethinims, dwelt in their cities, and all Israel in their cities. . . .

3:8 Now in the second year of their coming unto the house of God at Jerusalem, in the second month, began Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and the remnant of their brethren the priests and the Levites, and all they that were come out of the captivity unto Jerusalem; and appointed the Levites, from twenty years old and upward, to set forward the work of the house of the LORD. Then stood Jeshua with his sons and his brethren, Kadmiel and his sons, the sons of Judah, together, to set forward the workmen in the house of God: the sons of Henadad, with their sons and their brethren the Levites. And when the builders laid the foundation of the temple of the LORD, they set the priests in their apparel with trumpets, and the Levites the sons of Asaph with cymbals, to praise the LORD, after the ordinance of David king of Israel. And they sang together by course in praising and giving thanks unto the LORD; because he is good, for his mercy endureth for ever toward Israel. And all the people shouted with a great shout, when they praised the LORD, because the foundation of the house of the LORD was laid. But many of the priests and Levites and chief of the fathers, who were ancient men, that had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice; and many shouted aloud for joy: so that the people could not discern the noise of the shout of joy from the noise of the weeping of the people: for the people shouted with a loud shout, and the noise was heard afar off.

HAGGAI URGES THE REBUILDING OF THE TEMPLE

HAGGAI

1:1 In the second year of Darius the king, in the sixth month, in the first day of the month, came the word of the LORD by Haggai the prophet unto Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Josedech, the high priest, saying, Thus speaketh the LORD of hosts, saying, This

Haggai

people say, The time is not come, the time that the Lord's house should be built.

Then came the word of the Lord by Haggai the prophet, saying, Is it time for you, O ye, to dwell in your cieled houses, and this house lie waste? Now therefore thus saith the Lord of hosts; Consider your ways. Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages earneth wages to put it into a bag with holes.

Thus saith the Lord of hosts; Consider your ways. Go up to the mountain, and bring wood, and build the house; and I will take pleasure in it, and I will be glorified, saith the Lord.
1:9 Ye looked for much, and, lo, it came to little; and when ye brought it home, I did blow upon it. Why? saith the Lord of hosts. Because of mine house that is waste, and ye run every man unto his own house. Therefore the heaven over you is stayed from dew, and the earth is stayed from her fruit. And I called for a drought upon the land, and upon the mountains, and upon the corn, and upon the new wine, and upon the oil, and upon that which the ground bringeth forth, and upon men, and upon cattle, and upon all the labour of the hands.

A VISION OF RED HORSES

Zechariah

1:7 Upon the four and twentieth day of the eleventh month, which is the month Sebat, in the second year of Darius, came the word of the Lord unto Zechariah, the son of Berechiah, the son of Iddo the prophet, saying, I saw by night, and behold a man riding upon a red horse, and he stood among the myrtle trees that were in the bottom; and behind him were three red horses, speckled, and white. Then said I, O my lord, what are these? And the angel that talked with me said unto me, I will shew thee what these be. And the man that stood among the myrtle trees answered and said, These are they whom the Lord hath sent to walk to and fro through

ZECHARIAH

the earth. And they answered the angel of the LORD that stood among the myrtle trees, and said, We have walked to and fro through the earth, and, behold, all the earth sitteth still, and is at rest.

Then the angel of the LORD answered and said, O LORD of hosts, how long wilt thou not have mercy on Jerusalem and on the cities of Judah, against which thou hast had indignation these threescore and ten years? And the LORD answered the angel that talked with me with good words and comfortable words.

So the angel that communed with me said unto me, Cry thou, saying, Thus saith the LORD of hosts; I am jealous for Jerusalem and for Zion with a great jealousy. And I am very sore displeased with the heathen that are at ease: for I was but a little displeased, and they helped forward the affliction. Therefore thus saith the LORD; I am returned to Jerusalem with mercies: my house shall be built in it, saith the LORD of hosts, and a line shall be stretched forth upon Jerusalem. Cry yet, saying, Thus saith the LORD of hosts; My cities through prosperity shall yet be spread abroad; and the LORD shall yet comfort Zion, and shall yet choose Jerusalem. . . . 1:14

Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee, saith the LORD. And many nations shall be joined to the LORD in that day, and shall be my people: and I will dwell in the midst of thee, and thou shalt know that the LORD of hosts hath sent me unto thee. And the LORD shall inherit Judah his portion in the holy land, and shall choose Jerusalem again. Be silent, O all flesh, before the LORD: for he is raised up out of his holy habitation.

LAYING THE FOUNDATION FOR THE SECOND TEMPLE

EZRA

And the elders of the Jews builded, and they prospered through the prophesying of Haggai the prophet and Zechariah the son of Iddo. And they builded, and finished it, according to the commandment of the God of Israel, and according to 6:14

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EZRA

the commandment of Cyrus, and Darius, and Artaxerxes king of Persia. And this house was finished on the third day of the month Adar, which was in the sixth year of the reign of Darius the king. And the children of Israel, the priests, and the Levites, and the rest of the children of the captivity, kept the dedication of this house of God with joy, and offered at the dedication of this house of God an hundred bullocks, two hundred rams, four hundred lambs; and for a sin offering for all Israel, twelve he goats, according to the number of the tribes of Israel. And they set the priests in their divisions, and the Levites in their courses, for the service of God, which is at Jerusalem; as it is written in the book of Moses.

THE BUILDING OF THE WALLS OF JERUSALEM

NEHEMIAH

2:1 And it came to pass in the month Nisan, in the twentieth year of Artaxerxes the king, that wine was before him: and I took up the wine, and gave it unto the king. Now I had not been beforetime sad in his presence. Wherefore the king said unto me, Why is thy countenance sad, seeing thou art not sick? this is nothing else but sorrow of heart. Then I was very sore afraid, and said unto the king, Let the king live for ever: why should not my countenance be sad, when the city, the place of my fathers' sepulchres, lieth waste, and the gates thereof are consumed with fire? Then the king said unto me, For what dost thou make request? So I prayed to the God of heaven. And I said unto the king, If it please the king, and if thy servant have found favour in thy sight, that thou wouldest send me unto Judah, unto the city of my fathers' sepulchres, that I may build it.

And the king said unto me, (the queen also sitting by him,) For how long shall thy journey be? and when wilt thou return? So it pleased the king to send me; and I set him a time. . . .

So I came to Jerusalem, and was there three days. And I arose in the night, I and some few men with me; neither told I any man what my God had put in my heart to do at Jerusalem: neither was there any beast with me, save the beast that I rode upon. And I went out by night by the gate of the valley, even before the dragon well, and to the dung port, and viewed the walls of Jerusalem, which were broken down, and the gates thereof were consumed with fire. Then I went on to the gate of the fountain, and to the king's pool: but there was no place for the beast that was under me to pass. Then went I up in the night by the brook, and viewed the wall, and turned back, and entered by the gate of the valley, and so returned. And the rulers knew not whither I went, or what I did; neither had I as yet told it to the Jews, nor to the priests, nor to the nobles, nor to the rulers, nor to the rest that did the work. Then said I unto them, Ye see the distress that we are in, how Jerusalem lieth waste, and the gates thereof are burned with fire; come, and let us build up the wall of Jerusalem, that we be no more a reproach. . . .

But it came to pass, that when Sanballat heard that we **4:1** builded the wall, he was wroth, and took great indignation, and mocked the Jews. And he spake before his brethren and the army of Samaria, and said, What do these feeble Jews? will they fortify themselves? will they sacrifice? will they make an end in a day? will they revive the stones out of the heaps of the rubbish which are burned? Now Tobiah the Ammonite was by him, and he said, Even that which they build, if a fox go up, he shall even break down their stone wall.

Hear, O our God; for we are despised: and turn their reproach upon their own head, and give them for a prey in the land of captivity: and cover not their iniquity, and let not their sin be blotted out from before thee: for they have provoked thee to anger before the builders.

So built we the wall; and all the wall was joined together unto the half thereof: for the people had a mind to work. But it came to pass, that when Sanballat, and Tobiah, and the Arabians, and the Ammonites, and the Ashdodites, heard that the walls of Jerusalem were made up, and that the breaches began to be stopped, then they were very wroth, and conspired all of them together to come and to fight against Jerusalem, and to hinder it.

Nevertheless we made our prayer unto our God, and set a watch against them day and night, because of them. . . .

4:16 And it came to pass from that time forth, that the half of my servants wrought in the work, and the other half of them held both the spears, the shields, and the bows, and the habergeons; and the rulers were behind all the house of Judah. They which builded on the wall, and they that bare burdens, with those that laded, every one with one of his hands wrought in the work, and with the other hand held a weapon. For the builders, every one had his sword girded by his side, and so builded. And he that sounded the trumpet was by me.

And I said unto the nobles, and to the rulers, and to the rest of the people, The work is great and large, and we are separated upon the wall, one far from another. In what place therefore ye hear the sound of the trumpet, resort ye thither unto us: our God shall fight for us. So we laboured in the work: and half of them held the spears from the rising of the morning till the stars appeared. Likewise at the same time said I unto the people, Let every one with his servant lodge within Jerusalem, that in the night they may be a guard to us, and labour on the day. So neither I, nor my brethren, nor my servants, nor the men of the guard which followed me, none of us put off our clothes, saving that every one put them off for washing. . . .

6:15 So the wall was finished in the twenty and fifth day of the month Elul, in fifty and two days. And it came to pass, that when all our enemies heard thereof, and all the heathen that were about us saw these things, they were much cast down in their own eyes: for they perceived that this work was wrought of our God.

VENGEANCE UPON EDOM

OBADIAH
I:I

Thus said the Lord GOD concerning Edom;

We have heard a rumour from the LORD, and an ambassador is sent among the heathen, Arise ye, and let us rise up against her in battle.

Behold, I have made thee small among the heathen: thou art greatly despised. The pride of thine heart hath deceived thee, thou that dwellest in the clefts of the rock, whose habitation is high; that saith in his heart, Who shall bring me down to the ground? Though thou exalt thyself as the eagle, and though thou set thy nest among the stars, thence will I bring thee down, saith the LORD.

If thieves came to thee, if robbers by night, (how art thou cut off!) would they not have stolen till they had enough? if the grapegatherers came to thee, would they not leave some grapes? How are the things of Esau searched out! how are his hidden things sought up! All the men of thy confederacy have brought thee even to the border: the men that were at peace with thee have deceived thee, and prevailed against thee; they that eat thy bread have laid a wound under thee: there is none understanding in him.

Shall I not in that day, saith the LORD, even destroy the wise men out of Edom, and understanding out of the mount of Esau? And thy mighty men, O Teman, shall be dismayed, to the end that every one of the mount of Esau may be cut off by slaughter.

For thy violence against thy brother Jacob shame shall cover thee, and thou shalt be cut off for ever. In the day that thou stoodest on the other side, in the day that the strangers carried away captive his forces, and foreigners entered into his gates, and cast lots upon Jerusalem, even thou wast as one of them. . . .

As thou hast done, it shall be done unto thee: thy reward shall return upon thine own head. For as ye have drunk upon my holy mountain, so shall all the heathen drink continually, yea, they shall drink, and they shall swallow down, and they shall be as though they had not been.

OBADIAH

But upon mount Zion shall be deliverance, and there shall be holiness; and the house of Jacob shall possess their possessions. And the house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble, and they shall kindle in them, and devour them; and there shall not be any remaining of the house of Esau; for the LORD hath spoken it.

DESOLATION FOR EDOM AND PROSPERITY FOR ZION

ISAIAH

34:1 Come near, ye nations, to hear;
And hearken, ye people:
Let the earth hear, and all that is therein;
The world, and all things that come forth of it.
For the indignation of the LORD is upon all nations,
And his fury upon all their armies:
He hath utterly destroyed them,
He hath delivered them to the slaughter.
Their slain also shall be cast out,
And their stink shall come up out of their carcases,
And the mountains shall be melted with their blood.
:4 And all the host of heaven shall be dissolved,
And the heavens shall be rolled together as a scroll:
And all their host shall fall down,
As the leaf falleth off from the vine,
And as a falling fig from the fig tree.
:5 For my sword shall be bathed in heaven:
Behold, it shall come down upon Idumea,
And upon the people of my curse, to judgment.
The sword of the LORD is filled with blood, it is made fat with fatness,
And with the blood of lambs and goats, with the fat of the kidneys of rams:
For the LORD hath a sacrifice in Bozrah,
And a great slaughter in the land of Idumea.

And the unicorns come shall down with them, 34:7
And the bullocks with the bulls;
And their land shall be soaked with blood,
And their dust made fat with fatness.
For it is the day of the Lord's vengeance,
And the year of recompences for the controversy of Zion.
And the streams thereof shall be turned into pitch,
And the dust thereof into brimstone,
And the land thereof shall become burning pitch.
It shall not be quenched night nor day;
The smoke thereof shall go up for ever:
From generation to generation it shall lie waste;
None shall pass through it for ever and ever.
But the cormorant and the bittern shall possess it;
The owl also and the raven shall dwell in it:
And he shall stretch out upon it
The line of confusion, and the stones of emptiness.
They shall call the nobles thereof to the kingdom, but none shall be there,
And all her princes shall be nothing.
And thorns shall come up in her palaces,
Nettles and brambles in the fortresses thereof:
And it shall be an habitation of dragons,
And a court for owls.
The wild beasts of the desert shall also meet with the wild beasts of the island,
And the satyr shall cry to his fellow;
The screech owl also shall rest there,
And find for herself a place of rest.
There shall the great owl make her nest, and lay.
And hatch, and gather under her shadow:
There shall the vultures also be gathered,
Every one with her mate.
Seek ye out of the book of the Lord, and read: :16
No one of these shall fail, none shall want her mate:
For my mouth it hath commanded,
And his Spirit it hath gathered them.
And he hath cast the lot for them,

ISAIAH

And his hand hath divided it unto them by line:
They shall possess it for ever,
From generation to generation shall they dwell therein.
35:1 The wilderness and the solitary place shall be glad for them;
And the desert shall rejoice,
And blossom as the rose.
It shall blossom abundantly, and rejoice
Even with joy and singing:
The glory of Lebanon shall be given unto it,
The excellency of Carmel and Sharon,
They shall see the glory of the LORD,
And the excellency of our God.
Strengthen ye the weak hands,
And confirm the feeble knees.
Say to them that are of a fearful heart,
Be strong, fear not:
Behold, your God will come with vengeance,
Even God with a recompence;
He will come and save you.
Then the eyes of the blind shall be opened,
And the ears of the deaf shall be unstopped.
Then shall the lame man leap as an hart,
And the tongue of the dumb sing:
For in the wilderness shall waters break out,
And streams in the desert.
And the parched ground shall become a pool,
And the thirsty land springs of water:
In the habitation of dragons, where each lay,
Shall be grass with reeds and rushes.
And an highway shall be there, and a way,
And it shall be called The way of holiness;
The unclean shall not pass over it; but it shall be for those:
The wayfaring men, though fools, shall not err therein.
No lion shall be there,
Nor any ravenous beast shall go up thereon, it shall not be found there;

ISAIAH

But the redeemed shall walk there:
And the ransomed of the LORD shall return,
And come to Zion with songs
And everlasting joy upon their heads:
They shall obtain joy and gladness,
And sorrow and sighing shall flee away.

THE REWARD OF THE FAITHFUL

ISAIAH

Arise, shine; for thy light is come, 60:1
And the glory of the LORD is risen upon thee.
For, behold, the darkness shall cover the earth,
And gross darkness the people:
But the LORD shall arise upon thee,
And his glory shall be seen upon thee.
And the Gentiles shall come to thy light,
And kings to the brightness of thy rising. . . .
Violence shall no more be heard in thy land,
Wasting nor destruction within thy borders;
But thou shalt call thy walls Salvation,
And thy gates Praise.
The sun shall be no more thy light by day;
Neither for brightness shall the moon give light unto thee:
But the LORD shall be unto thee an everlasting light,
And thy God thy glory.
Thy sun shall no more go down;
Neither shall thy moon withdraw itself.
For the LORD shall be thine everlasting light,
And the days of thy mourning shall be ended.
Thy people also shall be all righteous:
They shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified.
A little one shall become a thousand,
And a small one a strong nation:
I the LORD will hasten it in his time.
The Spirit of the Lord GOD is upon me; 61:1

ISAIAH

Because the LORD hath anointed me to preach good tidings unto the meek;
He hath sent me
To bind up the brokenhearted,
To proclaim liberty to the captives,
And the opening of the prison to them that are bound;
To proclaim the acceptable year of the LORD,
And the day of vengeance of our God;
To comfort all that mourn;
To appoint unto them that mourn in Zion, to give unto them beauty for ashes,
The oil of joy for mourning, the garment of praise for the spirit of heaviness;
That they might be called trees of righteousness,
The planting of the LORD, that he might be glorified.
And they shall build the old wastes,
They shall raise up the former desolations,
And they shall repair the waste cities,
The desolations of many generations.
And strangers shall stand and feed your flocks,
And the sons of the alien shall be your plowmen and your vinedressers.
But ye shall be named the Priests of the LORD:
Men shall call you the Ministers of our God:
Ye shall eat the riches of the Gentiles,
And in their glory shall ye boast yourselves.
For your shame ye shall have double;
And for confusion they shall rejoice in their portion:
Therefore in their land they shall possess the double:
Everlasting joy shall be unto them.
For I the LORD love judgment,
I hate robbery for burnt offering;
And I will direct their work in truth,
And I will make an everlasting covenant with them.
And their seed shall be known among the Gentiles,
And their offspring among the people:
All that see them shall acknowledge them,
That they are the seed which the LORD hath blessed.

Isaiah

I will greatly rejoice in the Lord,
My soul shall be joyful in my God;
For he hath clothed me with the garments of salvation,
He hath covered me with the robe of righteousness,
As a bridegroom decketh himself with ornaments,
And as a bride adorneth herself with her jewels.
For as the earth bringeth forth her bud,
And as the garden causeth the things that are sown in it
  to spring forth;
So the Lord God will cause righteousness
And praise to spring forth before all the nations.

JEHOVAH'S MESSENGER

Malachi

Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts. 3:1

But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap: and he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years. . . .

Your words have been stout against me, saith the Lord. Yet ye say, What have we spoken so much against thee? Ye have said, It is vain to serve God: and what profit is it that we have kept his ordinance, and that we have walked mournfully before the Lord of hosts? And now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered.

Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name.

PRIESTLY NARRATIVES

The great answer of the Persian period to the problems suggested in the last section was the first chapter of Genesis and the narratives and laws that belong with it. The people needed to be reassured that their God was the Creator of heaven and earth, and that he had made everlasting covenants with his chosen people. They needed also to have their religious observances reformulated and given the highest authority imaginable. The book that was prepared with these two objects in view was read to the people (Nehemiah 8:1*f*), just as Deuteronomy had been about two centuries before, and it also produced a new period in the history of religion.

While in exile the priests and prophets had compiled an elaborate set of ordinances to meet the new conditions. This Code of Holiness is now to be found in Leviticus. After the return to Palestine many other provisions were added, and this Priestly Code was set in a series of narratives concerning the most significant moments in the relation of Yahweh to his people. The Priestly Code and surrounding narratives are designated by the letter P.

Though the author of the first chapter of Genesis (which is the finest piece of writing in P) was unquestionably familiar with the story of creation as told by J many centuries before, he saw no reason for making his account accord with it. There were many reasons why he should not do so; he was writing with an entirely different aim in view and for a very different audience. He thought of the Spirit of God in terms that approach our modern conception; he would not in this late stage in the religious development of the Jews imagine God as walking in the garden in the cool of the day. As a priest, his primary purpose in telling the story of creation was to account in the most impressive and authoritative way for the institution of the sabbath.

In the story of the deluge P comes much closer than the earlier author to the Babylonian epic which deals with the same subject. This is of course what we should expect from the recent sojourn of the Jews in exile. A comparison of the earlier and later stories will be found of great interest. The reader should notice also the importance given to Aaron, the High Priest, in P's account of the exodus.

These authors aimed at definiteness and preciseness. They supplied genealogies to give circumstantiality, and they wrote in a style of exactness and formality. When, perhaps two centuries later, the first six books of the Bible were put together as we now find them, P served as a sort of framework into which were fitted the earlier writings of J, E, and D.

THE CREATION

Genesis

In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon 1:2 the face of the waters. And God said, Let there be light: and there was light. And God saw the light, that it was good: and God divided the light from the darkness. And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.

And God said, Let there be a firmament in the midst of the :6 waters, and let it divide the waters from the waters. And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so. And God called the firmament Heaven. And the evening and the morning were the second day.

And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so. And God called the dry land Earth; and the gathering together of the waters called he Seas: and God saw that it was good. And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so. And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good. And the evening and the morning were the third day.

And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years: and let them be for lights in the firmament of the heaven to give light upon the earth: and it was so. And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also. And God set them in the firmament of the heaven to give light upon the earth, and to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good. And the evening and the morning were the fourth day.

And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven. And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good. And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth. And the evening and the morning were the fifth day.

And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so. And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that it was good. And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the

Genesis

earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed: to you it shall be for meat. And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so. And God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day.

Thus the heavens and the earth were finished, and all the **2**:1
host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.

THE DELUGE

Genesis

These are the generations of Noah: Noah was a just man **6**:9
and perfect in his generations, and Noah walked with God. And Noah begat three sons, Shem, Ham, and Japheth. The earth also was corrupt before God, and the earth was filled
with violence. And God looked upon the earth, and, behold, :12
it was corrupt; for all flesh had corrupted his way upon the earth.

And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth. Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch. And this is the fashion which thou shalt make it of: The length of the ark shall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits. A window shalt thou make to the ark, and in a cubit shalt thou finish it above; and the

GENESIS

door of the ark shalt thou set in the side thereof; with lower, second, and third stories shalt thou make it. And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; and every thing that is in the earth shall die. But with thee will I establish my covenant; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee. And of every living thing of all flesh, two of every sort shalt thou bring into the ark, to keep them alive with thee; they shall be male and female. Of fowls after their kind, and of cattle after their kind, of every creeping thing of the earth after his kind, two of every sort shall come unto thee, to keep them alive. And take thou unto thee of all food that is eaten, and thou shalt gather it to thee; and it shall be for food for thee, and for them.

Thus did Noah; according to all that God commanded him, so did he.

7:11 In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened. And the rain was upon the earth forty days and forty nights.

In the selfsame day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, into the ark; they, and every beast after his kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after his kind, and every fowl after his kind, every bird of every sort. And they went in unto Noah into the ark, two and two of all flesh, wherein is the breath of life. And they that went in, went in male and female of all flesh, as God had commanded him: And the waters prevailed, and were increased greatly upon the earth; and the ark went upon the face of the waters. And the waters prevailed exceedingly upon the earth; and all the high hills, that were under the whole heaven, were covered. Fifteen cubits upward did the waters prevail; and the mountains were covered. And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man:

And the waters prevailed upon the earth an hundred and fifty days.

And God remembered Noah, and every living thing, and all the cattle that was with him in the ark: and God made a wind to pass over the earth, and the waters asswaged; the fountains also of the deep and the windows of heaven were stopped, . . . and after the end of the hundred and fifty days the waters were abated. And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat. And the waters decreased continually until the tenth month: in the tenth month, on the first day of the month, were the tops of the mountains seen. . . . 8:1

And it came to pass in the six hundredth and first year, in the first month, the first day of the month, the waters were dried up from off the earth. And in the second month, on the seventh and twentieth day of the month, was the earth dried.

And God spake unto Noah, saying, Go forth of the ark, thou, and thy wife, and thy sons, and thy sons' wives with thee. Bring forth with thee every living thing that is with thee, of all flesh, both of fowl, and of cattle, and of every creeping thing that creepeth upon the earth; that they may breed abundantly in the earth, and be fruitful, and multiply upon the earth.

And Noah went forth, and his sons, and his wife, and his sons' wives with him: every beast, every creeping thing, and every fowl, and whatsoever creepeth upon the earth, after their kinds, went forth out of the ark. . . .

And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth. And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea; into your hand are they delivered. Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things. But flesh with the life thereof, which is the blood thereof, shall ye not eat. And surely your blood of your 9:1

lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man. Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man. And you, be ye fruitful, and multiply; bring forth abundantly in the earth, and multiply therein.

And God spake unto Noah, and to his sons with him, saying, And I, behold, I establish my covenant with you, and with your seed after you; and with every living creature that is with you, of the fowl, of the cattle, and of every beast of the earth with you; from all that go out of the ark, to every beast of the earth. And I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth.

And God said, This is the token of the covenant which I make between me and you and every living creature that is with you, for perpetual generations: I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth. And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud: and I will remember my covenant, which is between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh. And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth.

And God said unto Noah, This is the token of the covenant, which I have established between me and all flesh that is upon the earth. . . .

And Noah lived after the flood three hundred and fifty years. And all the days of Noah were nine hundred and fifty years: and he died.

THE COVENANT WITH ABRAHAM

GENESIS

And when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect. And I will make my covenant between me and thee, and will multiply thee exceedingly. 17:1

And Abram fell on his face: and God talked with him, saying, As for me, behold, my covenant is with thee, and thou shalt be a father of many nations. Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee. And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee. And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God.

THE PLAGUES AND PASSOVER

EXODUS

And God spake unto Moses, and said unto him, I am the LORD: and I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name JEHOVAH was I not known to them. And I have also established my covenant with them, to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers. And I have also heard the groaning of the children of Israel, whom the Egyptians keep in bondage; and I have remembered my covenant. Wherefore say unto the children of Israel, I am the LORD, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched out arm, and with great judgments: and I will take you to me for a people, and I will be to you a God: and ye shall know that I 6:2

EXODUS

am the LORD your God, which bringeth you out from under the burdens of the Egyptians. And I will bring you in unto the land, concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob; and I will give it you for an heritage: I am the LORD. And Moses spake so unto the children of Israel: but they hearkened not unto Moses for anguish of spirit, and for cruel bondage.

And the LORD spake unto Moses, saying, Go in, speak unto Pharaoh king of Egypt, that he let the children of Israel go out of his land. And Moses spake before the LORD, saying, Behold, the children of Israel have not hearkened unto me;
6:12 how then shall Pharaoh hear me, who am of uncircumcised lips? . . .

7:1 And the LORD said unto Moses, See, I have made thee a god to Pharaoh: and Aaron thy brother shall be thy prophet. Thou shalt speak all that I command thee: and Aaron thy brother shall speak unto Pharaoh, that he send the children of Israel out of his land. And I will harden Pharaoh's heart, and multiply my signs and my wonders in the land of Egypt. But Pharaoh shall not hearken unto you, that I may lay my hand upon Egypt, and bring forth mine armies, and my people the children of Israel, out of the land of Egypt by great judgments. And the Egyptians shall know that I am the LORD, when I stretch forth mine hand upon Egypt, and bring out the children of Israel from among them. And Moses and Aaron did as the LORD commanded them, so did they. And Moses was fourscore years old, and Aaron fourscore and three years old, when they spake unto Pharaoh.

And the LORD spake unto Moses and unto Aaron, saying, When Pharaoh shall speak unto you, saying, Shew a miracle for you: then thou shalt say unto Aaron, Take thy rod, and cast it before Pharaoh, and it shall become a serpent. And Moses and Aaron went in unto Pharaoh, and they did so as the LORD had commanded: and Aaron cast down his rod before Pharaoh, and before his servants, and it became a serpent.
:11 Then Pharaoh also called the wise men and the sorcerers: now the magicians of Egypt, they also did in like manner with their enchantments. For they cast down every man his

rod, and they became serpents: but Aaron's rod swallowed up their rods. And he hardened Pharaoh's heart, that he hearkened not unto them; as the Lord had said. . . .

And the Lord spake unto Moses, Say unto Aaron, Take 7:19 thy rod, and stretch out thine hand upon the waters of Egypt, upon their streams, upon their rivers, and upon their ponds, and upon all their pools of water, that they may become blood; and that there may be blood throughout all the land of Egypt, both in vessels of wood, and in vessels of stone. And Moses and Aaron did so, as the Lord commanded; . . . and there was blood throughout all the land of Egypt. And the magicians of Egypt did so with their enchantments: and Pharaoh's heart was hardened, neither did he hearken unto them; as the Lord had said. . . .

And the Lord spake unto Moses, Say unto Aaron, Stretch 8:5 forth thine hand with thy rod over the streams, over the rivers, and over the ponds, and cause frogs to come up upon the land of Egypt. And Aaron stretched out his hand over the waters of Egypt; and the frogs came up, and covered the land of Egypt. And the magicians did so with their enchantments, and brought up frogs upon the land of Egypt. . . .

And the Lord said unto Moses, Say unto Aaron, Stretch out thy rod, and smite the dust of the land, that it may become lice throughout all the land of Egypt. And they did so; for Aaron stretched out his hand with his rod, and smote the dust of the earth, and it became lice in man, and in beast; all the dust of the land became lice throughout all the land of Egypt.

And the magicians did so with their enchantments to bring forth lice, but they could not: so there were lice upon man, and upon beast. Then the magicians said unto Pharaoh, This is the finger of God: and Pharaoh's heart was hardened, and he hearkened not unto them; as the Lord had said. . . .

And the Lord said unto Moses and unto Aaron, Take to you handfuls of ashes of the furnace, and let Moses sprinkle it toward the heaven in the sight of Pharaoh. And it shall 9:9 become small dust in all the land of Egypt, and shall be a boil breaking forth with blains upon man, and upon beast, throughout all the land of Egypt. And they took ashes of the furnace, and stood before Pharaoh; and Moses sprinkled it up toward heaven; and it became a boil breaking forth with blains upon man, and upon beast. And the magicians could not stand before Moses because of the boils; for the boil was upon the magicians, and upon all the Egyptians. And the Lord hardened the heart of Pharaoh, and he hearkened not unto them; as the Lord had spoken unto Moses. . . .

And the Lord said unto Moses, Stretch forth thine hand toward heaven, that there may be hail in all the land of Egypt, upon man, and upon beast, and upon every herb of the field, throughout the land of Egypt. And Moses stretched forth his rod toward heaven: and the Lord sent thunder and hail and the fire ran along upon the ground. . . . So there was hail, and fire mingled with the hail. . . . And the hail, smote throughout all the land of Egypt all that *was* in the field, both man and beast.

11:9 And the Lord said unto Moses, Pharaoh shall not hearken unto you; that my wonders may be multiplied in the land of Egypt.

And Moses and Aaron did all these wonders before Pharaoh: and the Lord hardened Pharaoh's heart, so that he would not let the children of Israel go out of his land.

12:1 And the Lord spake unto Moses and Aaron in the land of Egypt, saying, This month shall be unto you the beginning of months: it shall be the first month of the year to you. Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house: and if the household be too little for the lamb, let him and his neighbour next unto his house take it according to the number of the souls; every man according to his eating shall make your count for the lamb. Your lamb shall be without blemish, a male of the first year: ye shall take it out from the sheep, or from the goats: and ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening. And they shall take of the blood, and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it. And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it. Eat not of it raw, nor sodden at all with water, but roast with fire; his head with his legs, and with the purtenance thereof. And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire. And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is the Lord's passover. For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the Lord. And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt. . . .

And the people bowed the head and worshipped. And the children of Israel went away, and did as the Lord had commanded Moses and Aaron, so did they.

THE PASSAGE OF THE RED SEA

Exodus

Now the sojourning of the children of Israel, who dwelt in 12:40
Egypt, was four hundred and thirty years. And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the Lord went out from the land of Egypt. It is a night to be much observed unto the Lord for bringing them out from the land of Egypt: this is that night of the Lord to be observed of all the children of Israel in their generations. . . .

And the Lord hardened the heart of Pharaoh king of 14:8
Egypt, and he pursued after the children of Israel: and the children of Israel went out with an high hand. But the Egyptians pursued after them, all the horses and chariots of Pharaoh, and his horsemen, and his army, and overtook

Exodus

them encamping by the sea, beside Pi-hahiroth before Baal-zephon. . . .

And the Lord said unto Moses, Wherefore criest thou unto me? speak unto the children of Israel, that they go forward: . . . and stretch out thine hand over the sea, and divide it: and the children of Israel shall go on dry ground through the midst of the sea. And I, behold, I will harden the hearts of the Egyptians, and they shall follow them: and I will get me honour upon Pharaoh, and upon all his host, upon his chariots, and upon his horsemen. And the Egyptians shall know that I am the Lord, when I have gotten me honour upon Pharaoh, upon his chariots, and upon his horsemen.

And the angel of God, which went before the camp of Israel, removed and went behind them. . . . And Moses stretched out his hand over the sea. And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand, and on their left.

And the Egyptians pursued, and went in after them to the midst of the sea, even all Pharaoh's horses, his chariots, and his horsemen. . . .

And the Lord said unto Moses, Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen. And Moses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared; and the Egyptians fled against it; and the Lord overthrew the Egyptians in the midst of the sea.

And the waters returned, and covered the chariots, and the horsemen, and all the host of Pharaoh that came into the sea after them; there remained not so much as one of them.

But the children of Israel walked upon dry land in the midst of the sea; and the waters were a wall unto them on their right hand, and on their left.

MANNA IN THE WILDERNESS

EXODUS

And the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness: and the children of Israel said unto them, Would to God we had died by the hand of the LORD in the land of Egypt, when we sat by the flesh pots, and when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger. . . . And Moses spake unto Aaron, Say unto all the congregation of the children of Israel, Come near before the LORD: for he hath heard your murmurings. 16:2

And it came to pass, as Aaron spake unto the whole congregation of the children of Israel, that they looked toward the wilderness, and, behold, the glory of the LORD appeared in the cloud. And the LORD spake unto Moses saying, I have heard the murmurings of the children of Israel: speak unto them, saying, At even ye shall eat flesh, and in the morning ye shall be filled with bread; and ye shall know that I am the LORD your God. And it came to pass, that at even the quails came up, and covered the camp: and in the morning the dew lay round about the host. And when the dew that lay was gone up, behold, upon the face of the wilderness there lay a small round thing, as small as the hoar frost on the ground.

And when the children of Israel saw it, they said one to :15
another, It is manna: for they wist not what it was. And
Moses said unto them, This is the bread which the LORD hath
given you to eat. This is the thing which the LORD hath commanded, Gather of it every man according to his eating, an :16
omer for every man, according to the number of your persons; take ye every man for them which are in his tents. And the children of Israel did so, and gathered, some more, some less. And when they did mete it with an omer, he that gathered much had nothing over, and he that gathered little had no lack; they gathered every man according to his eating.

And Moses said, Let no man leave of it till the morning. Notwithstanding they hearkened not unto Moses; but some of them left of it until the morning, and it bred worms, and

Exodus

stank: and Moses was wroth with them. And they gathered it every morning, every man according to his eating: and when the sun waxed hot, it melted.

And it came to pass, that on the sixth day they gathered twice as much bread, two omers for one man: and all the rulers of the congregation came and told Moses. And he said unto them, This is that which the Lord hath said, To morrow is the rest of the holy sabbath unto the Lord: bake that which ye will bake to day, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning. And they laid it up till the morning, as Moses bade: and it did not stink, neither was there any worm therein. And Moses said, Eat that to day; for to day is a sabbath unto the Lord: to day ye shall not find it in the field. Six days ye shall gather it; but on the seventh day, which is the sabbath, in it there shall be none. . . .

And the house of Israel called the name thereof Manna: and it was like coriander seed, white; and the taste of it was like wafers made with honey. And Moses said, This is the thing which the Lord commandeth, Fill an omer of it to be kept for your generations; that they may see the bread wherewith I have fed you in the wilderness, when I brought you forth from the land of Egypt. And Moses said unto Aaron, Take a pot, and put an omer full of manna therein, and lay it up before the Lord, to be kept for your generations. As the Lord commanded Moses, so Aaron laid it up before the Testimony, to be kept.

And the children of Israel did eat manna forty years, until they came to a land inhabited; they did eat manna, until they came unto the borders of the land of Canaan.

THE PRIESTLY BENEDICTION

Numbers

6:22 And the Lord spake unto Moses, saying, Speak unto Aaron and unto his sons, saying, On this wise ye shall bless the children of Israel, saying unto them,

Numbers

The Lord bless thee, and keep thee:
The Lord make his face shine upon thee,
  And be gracious unto thee:
The Lord lift up his countenance upon thee,
  And give thee peace.

And they shall put my name upon the children of Israel; and I will bless them.

WATER FROM THE ROCK

Numbers

Then came the children of Israel, even the whole congregation, into the desert of Zin in the first month: and the people abode in Kadesh; and Miriam died there, and was buried there. **20**:1

And there was no water for the congregation: and they gathered themselves together against Moses and against Aaron. And the people chode with Moses, and spake, saying, Would God that we had died when our brethren died before the Lord! And why have ye brought up the congregation of the Lord into this wilderness, that we and our cattle should die there? And wherefore have ye made us to come up out of Egypt, to bring us in unto this evil place? it is no place of seed, or of figs, or of vines, or of pomegranates; neither is there any water to drink.

And Moses and Aaron went from the presence of the assembly unto the door of the tabernacle of the congregation, and they fell upon their faces: and the glory of the Lord appeared unto them. And the Lord spake unto Moses, saying, Take the rod, and gather thou the assembly together, thou, and Aaron thy brother, and speak ye unto the rock before their eyes; and it shall give forth his water, and thou shalt bring forth to them water out of the rock: so thou shalt give the congregation and their beasts drink.

And Moses took the rod from before the Lord, as he commanded him. And Moses and Aaron gathered the congregation together before the rock, and he said unto them, Hear

NUMBERS

now, ye rebels; must we fetch you water out of this rock? And Moses lifted up his hand, and with his rod he smote the rock twice: and the water came out abundantly, and the congregation drank, and their beasts also.

And the LORD spake unto Moses and Aaron, Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them.

20:13 This is the water of Meribah; because the children of Israel strove with the LORD, and he was sanctified in them.

DEATH OF MOSES

DEUTERONOMY

32:48 And the LORD spake unto Moses that selfsame day, saying, Get thee up into this mountain Abarim, unto mount Nebo, which is in the land of Moab, that is over against Jericho; and behold the land of Canaan, which I give unto the children of Israel for a possession: and die in the mount whither thou goest up, and be gathered unto thy people; as Aaron thy brother died in mount Hor, and was gathered unto his people: because ye trespassed against me among the children of Israel at the waters of Meribah-Kadesh, in the wilderness of Zin; because ye sanctified me not in the midst of the children of Israel. Yet thou shalt see the land before thee; but thou shalt not go thither unto the land which I give the children of Israel. . . .

34:7 And Moses was an hundred and twenty years old when he died: his eye was not dim, nor his natural force abated. And the children of Israel wept for Moses in the plains of Moab thirty days.

JOEL

Just as Jeremiah and Zephaniah had witnessed the devastation caused by the swarming hordes of Scythians and had interpreted the invasion as a sign of the fierce anger of Yahweh, so Joel, in a later day, draws a similar conclusion from a great locust plague. Indeed, he wrote so strongly under the influence of the two prophecies just referred to that he parallels the thoughts and makes use of the very language of his predecessors. Perhaps this is why he seems to forget that he is writing about locusts and uses imagery that applies to an army of human invaders. It is natural that they should have been interpreted later as apocalyptic beasts. They seem to be referred to in the New Testament book of Revelation: "And the shapes of the locusts were like unto horses prepared unto battle; and on their heads were as it were crowns like gold, and their faces were as the faces of men" (9:7). Again, as with Zephaniah, the present destruction suggests the yet more terrible Day of Wrath when Yahweh shall judge the nations.

As a poet Joel is among the greatest in the Old Testament, but as a prophet he is one of the least important. He wrote, apparently, under the immediate influence of the new Priestly Code, which emphasized the necessity of bringing offerings of meal and other commodities to the temple; and if the locusts destroyed all the crops, thought Joel, how was this to be done? He is greatly distressed, and suggests calling a solemn assembly of the elders; but he was not the man to reconsider the established teachings.

A PLAGUE OF LOCUSTS

JOEL
1:2 Hear this, ye old men,
And give ear, all ye inhabitants
Of the land.
Hath this been in your days,
Or even in the days of your fathers?
Tell ye your children of it,
And let your children tell their children,
And their children another generation.
:4 That which the palmerworm hath left
Hath the locust eaten;
And that which the locust hath left
Hath the cankerworm eaten;
And that which the cankerworm hath left
Hath the caterpiller eaten.
Awake, ye drunkards, and weep;
And howl, all ye drinkers of wine,
Because of the new wine;
For it is cut off from your mouth.
For a nation is come up upon my land,
Strong, and without number,
Whose teeth are the teeth of a lion,
And he hath the cheek teeth of a great lion.
He hath laid my vine waste,
And barked my fig tree:
He hath made it clean bare,
And cast it away;
The branches thereof are made white.
Lament like a virgin girded with sackcloth
For the husband of her youth.
The meat offering and the drink offering
Is cut off from the house of the LORD;
The priests, the LORD's ministers, mourn.
The field is wasted, the land mourneth;
For the corn is wasted:
The new wine is dried up,
The oil languisheth.

Be ye ashamed, O ye husbandmen;
Howl, O ye vinedressers,
For the wheat and for the barley;
Because the harvest of the field is perished.
The vine is dried up,
And the fig tree languisheth;
The pomegranate tree, the palm tree also,
And the apple tree,
Even all the trees of the field,
Are withered:
Because joy is withered away
From the sons of men.
Gird yourselves, and lament, ye priests:
Howl, ye ministers of the altar:
Come, lie all night in sackcloth,
Ye ministers of my God:
For the meat offering and the drink offering
Is withholden from the house of your God.
Sanctify ye a fast,
Call a solemn assembly,
Gather the elders
And all the inhabitants of the land
Into the house of the LORD your God,
And cry unto the LORD,
Alas for the day!
For the day of the LORD is at hand,
And as a destruction from the Almighty
Shall it come.
Is not the meat cut off before our eyes,
Yea, joy and gladness
From the house of our God?
The seed is rotten under their clods,
The garners are laid desolate,
The barns are broken down;
For the corn is withered.
How do the beasts groan!
The herds of cattle are perplexed,
Because they have no pasture;

JOEL

Yea, the flocks of sheep are made desolate.
O LORD, to thee will I cry:
For the fire hath devoured
The pastures of the wilderness,
And the flame hath burned
All the trees of the field.
The beasts of the field cry also unto thee:
For the rivers of waters are dried up,
And the fire hath devoured
The pastures of the wilderness.
2:1 Blow ye the trumpet in Zion,
And sound an alarm in my holy mountain:
Let all the inhabitants of the land tremble:
For the day of the LORD cometh,
For it is nigh at hand;
A day of darkness and of gloominess,
A day of clouds and of thick darkness,
As the morning spread upon the mountains:
A great people and a strong;
There hath not been ever the like,
Neither shall be any more after it,
Even to the years of many generations
A fire devoureth before them;
And behind them a flame burneth:
The land is as the garden of Eden before them,
And behind them a desolate wilderness;
Yea, and nothing shall escape them.
The appearance of them
Is as the appearance of horses;
And as horsemen, so shall they run.
Like the noise of chariots on the tops of mountains
Shall they leap,
Like the noise of a flame of fire
That devoureth the stubble,
As a strong people set in battle array.
Before their face the people shall be much pained:
All faces shall gather blackness.
They shall run like mighty men;

They shall climb the wall like men of war;
And they shall march every one on his ways,
And they shall not break their ranks:
Neither shall one thrust another; **2**:8
They shall walk every one in his path:
And when they fall upon the sword,
They shall not be wounded.
They shall run to and fro in the city;
They shall run upon the wall,
They shall climb up upon the houses;
They shall enter in at the windows
Like a thief.
The earth shall quake before them;
The heavens shall tremble:
The sun and the moon shall be dark,
And the stars shall withdraw their shining:
And the LORD shall utter his voice
Before his army:
For his camp is very great:
For he is strong that executeth his word:
For the day of the LORD is great
And very terrible;
And who can abide it?

Therefore also now, saith the LORD, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning: and rend your heart, and not your garments, and turn unto the LORD your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. Who knoweth if he will return and repent, and leave a blessing behind him; even a meat offering and a drink offering unto the LORD your God?

Blow the trumpet in Zion,
Sanctify a fast,
Call a solemn assembly:
Gather the people,
Sanctify the congregation,
Assemble the elders,

Gather the children,
And those that suck the breasts:
Let the bridegroom go forth of his chamber,
And the bride out of her closet.
Let the priests, the ministers of the LORD,
Weep between the porch and the altar,
And let them say,
Spare thy people, O LORD,
And give not thine heritage to reproach,
That the heathen should rule over them:
Wherefore should they say among the people,
Where is their God?
Then will the LORD be jealous for his land,
And pity his people.
Yea, the LORD will answer
And say unto his people,
Behold, I will send you corn,
And wine, and oil,
And ye shall be satisfied therewith:
And I will no more make you
A reproach among the heathen:
But I will remove far off from you
The northern army,
And will drive him into a land
Barren and desolate,
With his face toward the east sea,
And his hinder part
Toward the utmost sea,
And his stink shall come up,
And his ill savour shall come up,
Because he hath done great things.
Fear not, O land; be glad and rejoice:
For the LORD will do great things.
Be not afraid, ye beasts of the field:
For the pastures of the wilderness do spring,
For the tree beareth her fruit,
The fig tree and the vine
Do yield their strength.

Be glad then, ye children of Zion,
And rejoice in the LORD your God:
For he hath given you the former rain moderately,
And he will cause to come down for you the rain,
The former rain, and the latter rain
In the first month.
And the floors shall be full of wheat,
And the fats shall overflow
With wine and oil.
And I will restore to you the years
That the locust hath eaten,
The cankerworm and, the caterpiller,
And the palmerworm,
My great army which I sent among you.
And ye shall eat in plenty,
And be satisfied,
And praise the name of the LORD your God,
That hath dealt wondrously with you:
And my people shall never be ashamed.
And ye shall know that I am in the midst of Israel,
And that I am the LORD your God,
And none else:
And my people shall never be ashamed.

And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out my Spirit. And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the LORD come. And it shall come to pass, that whosoever shall call on the name of the LORD shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in the remnant whom the LORD shall call.

For, behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem, I will also 3:1

JOEL

3:2 gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and for my heritage Israel, whom they have scattered among the nations, and parted my land. And they have cast lots for my people; and have given a boy for an harlot, and sold a girl for wine, that they might drink.

Yea, and what have ye to do with me, O Tyre, and Zidon, and all the coasts of Palestine? will ye render me a recompence? and if ye recompense me, swiftly and speedily will I return your recompence upon your own head; because ye have taken my silver and my gold, and have carried into your temples my goodly pleasant things: the children also of Judah and the children of Jerusalem have ye sold unto the Grecians, that ye might remove them far from their border. Behold, I will raise them out of the place whither ye have sold them, and will return your recompence upon your own head: and I will sell your sons and your daughters into the hand of the children of Judah, and they shall sell them to the Sabeans, to a people far off: for the LORD hath spoken it.

Proclaim ye this among the Gentiles;
Prepare war, wake up the mighty men,
Let all the men of war draw near;
Let them come up:
Beat your plowshares into swords,
And your pruninghooks into spears:
Let the weak say, I am strong.
Assemble yourselves,
And come, all ye heathen,
And gather yourselves together round about:
Thither cause thy mighty ones
To come down, O LORD.
Let the heathen be wakened, and come up
To the valley of Jehoshaphat:
For there will I sit to judge
All the heathen round about.
Put ye in the sickle, for the harvest is ripe:
Come, get you down;
For the press is full, the fats overflow;

For their wickedness is great.
Multitudes, multitudes
In the valley of decision:
For the day of the LORD is near
In the valley of decision.
The sun and the moon shall be darkened,
And the stars shall withdraw their shining.
The LORD also shall roar out of Zion,
And utter his voice from Jerusalem;
And the heavens and the earth shall shake:
But the LORD will be the hope of his people,
And the strength of the children of Israel.
So shall ye know
That I am the LORD your God
Dwelling in Zion, my holy mountain:
Then shall Jerusalem be holy,
And there shall no strangers pass through her any more.
And it shall come to pass in that day,
That the mountains shall drop down new wine,
And the hills shall flow with milk,
And all the rivers of Judah
Shall flow with waters,
And a fountain shall come forth
Of the house of the LORD,
And shall water the valley of Shittim.
Egypt shall be a desolation,
And Edom shall be a desolate wilderness.
For the violence against the children of Judah,
Because they have shed innocent blood
In their land.
But Judah shall dwell for ever,
And Jerusalem from generation to generation.
For I will cleanse their blood
That I have not cleansed:
For the LORD dwelleth in Zion.

We have seen how the belief in Yahweh as the tribal God of the Israelites was enlarged by Amos and Isaiah to include the idea that he could and did direct the movements of other nations in order to punish his chosen people; how Jeremiah had taught that religion was a personal matter, and Deutero-Isaiah had proclaimed that Yahweh was the universal God and the "Holy One of Israel" who had permitted the humiliation and sufferings of his people as an atonement for the sins of others, but both had thought of Yahweh as conducting the affairs of men with Israel particularly in his mind. This has been called the "sublime egoism" of the Jews. In the Persian period, and more especially in the Greek period that followed, when the Jews had come in contact with Hellenic ideas and Jewish philosophers and skeptics had begun to question the whole system of Hebraic theology, the ideas of even the greatest prophets of the past failed to meet the new situation. Another step forward had to be taken if religion was to keep pace with life. For it became extremely obvious that the little nation that served Yahweh was having a much worse time of it than greater nations that did not; and among the Jews themselves the wicked often escaped while the good were punished.

Most of the prophets of the Persian period relied, as we have seen, upon the old ideas: the sins of the people were the cause of their troubles; the wicked might flourish for a day but they would soon be cut off; the foes of Judah would receive a terrible judgment in Yahweh's great day of wrath; and the Chosen People would *yet* be prosperous and happy. It sounded well; but in the meantime men lived and died amid conditions as they still were, and the promise that their great-grandchildren might see better days was not altogether satisfying. The answer to all this was implicit in much that had already been spoken and was hinted by Malachi: if God really created heaven and earth, he was the father of all men and would have exactly as much interest in the offerings of the heathen as in any that were made in Jerusalem.

The greatest prophet since Deutero-Isaiah expounded this revolutionary doctrine in one of the most charming as well as one of the most significant stories ever written. He chose for the hero of his parable the old prophet Jonah, who lived at a time when the Israelites believed that a man could escape from the dominion of Yahweh by going to some other country. To him Yahweh gave the command to go to Nineveh in order to save it from destruction. It was Assyria that had crushed and broken the Chosen People, that had stamped out the very existence of the Ten Tribes; and the author of the story of Jonah knew that if Yahweh was concerned about saving Nineveh he was not concerned in any special way about saving the Israelites. But Jonah, the hero of the story, was a man of his own time. He headed in the opposite direction for a city at the other end of the known world. Yet on a heathen ship far from land, down in the hold and asleep at that, Jonah finds that he is still under the immediate jurisdiction of Yahweh; and indeed he finds that in the most isolated spot that human ingenuity could conceive—on the inside of a great fish swimming through the depths of the sea—he could still pray to God and that God would hear him. It is greatly to be regretted that many pious people have cheapened this story to make of it an impossible marvel. After delivering his prophecy at Nineveh Jonah is angry because God does not carry out the prediction that he told his prophet to make, but shows that he is "a gracious God, and merciful, slow to anger and of great kindness," and as much the God of the Assyrians as of the Jews. In a final touch, his sympathy is extended even to their cattle.

This conception of Yahweh as a loving father of all nations and as the personal God of all creation was immeasurably in advance of any previous thinking recorded in the Old Testament. It does not matter that there never was a king in Nineveh nor an occasion when not only all the men but all the beasts in the city were covered with sackcloth and cried mightily unto God. The picture is delightful and the meaning behind it is profound.

In the apocalyptic poem here entitled "The Coming Kingdom of God" much of the conventional language of prophecy is employed, but the ideas are new. In the terrible day of judgment Yahweh shall punish "the host of the high ones that are on high" (that is, the angels) as well as the kings of the earth, and they shall be shut up in "the pit." (The author of Revelation was to develop this idea.) Yahweh will "make unto all people a feast" (the Jews are not the only ones included), and "He will swallow up death in victory [literally, for ever], and the LORD God will wipe away tears from off all faces. . . . The inhabitants of the world will learn righteousness . . . and the earth shall cast out the dead." For the first time in Old Testament prophecy we hear of the resurrection of the body, from which started the whole doctrine of immortality. To the Jews of his time this poet says,

> We have not wrought any deliverance in the earth;
> Neither have the inhabitants of the world fallen.

To continue in the rendering of Professor Bewer,

> The dead shall live, their corpses shall arise;
> They that dwell in the dust shall awake and sing.

With these two prophesies we come close to the New Testament. "A Song of Praise" is written in the spirit of many of the later psalms. In "The Universal Peace" the other nations are represented as coming to Jerusalem not to bring tribute but to learn the law of the Lord, even though they walk "Every one in the name of his god." The messiah that some of these poets expected was to sit "upon the throne of David" and to be "of the stem of Jesse," but his reign was to be of righteousness, of equity, and of peace. Christians have often taken these beautiful descriptions of the coming messiah as direct references to Jesus, and they do to some extent anticipate his teaching. There were some men who realized at last that national aggrandizement and worldly prosperity were not the rewards to be looked for, but that the whole matter must be conceived in spiritual terms. They were nearly ready for the final announcement, "My kingdom is not of this world." Of course this idea was far in advance of the people as a whole.

THE PARABLE OF JONAH

JONAH

Now the word of the LORD came unto Jonah the son of 1:1
Amittai, saying, Arise, go to Nineveh, that great city, and cry :2
against it; for their wickedness is come up before me.

But Jonah rose up to flee unto Tarshish from the presence :3
of the LORD, and went down to Joppa; and he found a ship going to Tarshish: so he paid the fare thereof, and went down into it, to go with them unto Tarshish from the presence of the LORD.

But the LORD sent out a great wind into the sea, and there was a mighty tempest in the sea, so that the ship was like to be broken. Then the mariners were afraid, and cried every man unto his god, and cast forth the wares that were in the ship into the sea, to lighten it of them. But Jonah was gone down into the sides of the ship; and he lay, and was fast asleep.

So the shipmaster came to him, and said unto him, What meanest thou, O sleeper? arise, call upon thy God, if so be that God will think upon us, that we perish not.

And they said every one to his fellow, Come, and let us cast lots, that we may know for whose cause this evil is upon us. So they cast lots, and the lot fell upon Jonah.

Then said they unto him, Tell us, we pray thee, for whose cause this evil is upon us; What is thine occupation? and whence comest thou? what is thy country? and of what people art thou?

And he said unto them, I am an Hebrew; and I fear the

JONAH

LORD, the God of heaven, which hath made the sea and the dry land.

Then were the men exceedingly afraid, and said unto him, Why hast thou done this? For the men knew that he fled from the presence of the LORD, because he had told them.

1:11 Then said they unto him, What shall we do unto thee, that the sea may be calm unto us? for the sea wrought, and was tempestuous.

And he said unto them, Take me up, and cast me forth into the sea; so shall the sea be calm unto you: for I know that for my sake this great tempest is upon you.

Nevertheless the men rowed hard to bring it to the land; but they could not: for the sea wrought, and was tempestuous against them.

Wherefore they cried unto the LORD, and said, We beseech thee, O LORD, we beseech thee, let us not perish for this man's life, and lay not upon us innocent blood: for thou, O LORD, hast done as it pleased thee.

So they took up Jonah, and cast him forth into the sea: and the sea ceased from her raging. Then the men feared the LORD exceedingly, and offered a sacrifice unto the LORD, and made vows.

Now the LORD had prepared a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights.

2:1 Then Jonah prayed unto the LORD his God out of the fish's belly, and said,

I cried by reason of mine affliction
Unto the LORD, and he heard me;
Out of the belly of hell cried I,
And thou heardest my voice.
For thou hadst cast me into the deep,
In the midst of the seas;
And the floods compassed me about:
All thy billows and thy waves
Passed over me.
Then I said, I am cast out of thy sight;
Yet I will look again

Toward thy holy temple.
The waters compassed me about,
Even to the soul:
The depth closed me round about,
The weeds were wrapped about my head.
I went down to the bottoms of the mountains; **2**:6
The earth with her bars was about me for ever:
Yet hast thou brought up my life
From corruption, O LORD my God.
When my soul fainted within me
I remembered the LORD:
And my prayer came in unto thee,
Into thine holy temple.
They that observe lying vanities
Forsake their own mercy.
But I will sacrifice unto thee
With the voice of thanksgiving;
I will pay that that I have vowed.
Salvation is of the LORD.

And the LORD spake unto the fish, and it vomited out Jonah upon the dry land. **3**:1

And the word of the LORD came unto Jonah the second time, saying, Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee.

So Jonah arose, and went unto Nineveh, according to the word of the LORD.

Now Nineveh was an exceeding great city of three days' journey. And Jonah began to enter into the city a day's journey, and he cried, and said, Yet forty days, and Nineveh shall be overthrown. :3

So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them. For word came unto the king of Nineveh, and he arose from his throne, and he laid his robe from him, and covered him with sackcloth, and sat in ashes. And he caused it to be proclaimed and published through Nineveh by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste any thing: let them not feed, nor drink water: but let man and beast be covered with sackcloth, and cry mightily unto God: yea, let them turn every one from his evil way, and from the violence that is in their hands. Who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not?

3:10 And God saw their works, that they turned from their evil way; and God repented of the evil, that he had said that he would do unto them; and he did it not.

4:1 But it displeased Jonah exceedingly, and he was very angry. And he prayed unto the Lord, and said, I pray thee, O Lord, was not this my saying, when I was yet in my country? Therefore I fled before unto Tarshish: for I knew that thou art a gracious God, and merciful, slow to anger, and of great kindness, and repentest thee of the evil. Therefore now, O Lord, take, I beseech thee, my life from me; for it is better for me to die than to live.

Then said the Lord, Doest thou well to be angry?

So Jonah went out of the city, and sat on the east side of the city, and there made him a booth, and sat under it in the shadow, till he might see what would become of the city. And the Lord God prepared a gourd, and made it to come up over Jonah, that it might be a shadow over his head, to deliver him from his grief. So Jonah was exceeding glad of the gourd.

But God prepared a worm when the morning rose the next day, and it smote the gourd that it withered. And it came to pass, when the sun did arise, that God prepared a vehement east wind; and the sun beat upon the head of Jonah, that he fainted, and wished in himself to die, and said, It is better for me to die than to live.

And God said to Jonah, Doest thou well to be angry for the gourd?

And he said, I do well to be angry, even unto death.

Then said the Lord, Thou hast had pity on the gourd, for the which thou hast not laboured, neither madest it grow; which came up in a night, and perished in a night: and should not I spare Nineveh, that great city, wherein are more than sixscore thousand persons that cannot discern between their right hand and their left hand; and also much cattle?

THE COMING KINGDOM OF GOD

Isaiah 24:1
Behold, the Lord maketh the earth empty,
And maketh it waste,
And turneth it upside down,
And scattereth abroad the inhabitants thereof.
And it shall be,
As with the people, so with the priest;
As with the servant, so with his master;
As with the maid, so with her mistress;
As with the buyer, so with the seller;
As with the lender, so with the borrower;
As with the taker of usury, so with the giver of usury to him.
The land shall be utterly emptied, and utterly spoiled:
For the Lord hath spoken this word.
The earth mourneth and fadeth away,
The world languisheth and fadeth away,
The haughty people of the earth do languish.
The earth also is defiled
Under the inhabitants thereof;
Because they have transgressed the laws,
Changed the ordinance,
Broken the everlasting covenant.
Therefore hath the curse devoured the earth,
And they that dwell therein are desolate:
Therefore the inhabitants of the earth are burned,
And few men left.
The new wine mourneth,
The vine languisheth,
All the merryhearted do sigh.
The mirth of tabrets ceaseth,
The noise of them that rejoice endeth,
The joy of the harp ceaseth.
They shall not drink wine with a song;
Strong drink shall be bitter to them that drink it.
The city of confusion is broken down:
Every house is shut up, that no man may come in.

ISAIAH

There is a crying for wine in the streets;
All joy is darkened, the mirth of the land is gone.
In the city is left desolation,
And the gate is smitten with destruction.
When thus it shall be in the midst of the land among the people,
There shall be as the shaking of an olive tree,
And as the gleaning grapes when the vintage is done.
They shall lift up their voice,
They shall sing for the majesty of the LORD,
They shall cry aloud from the sea.
24:15 Wherefore glorify ye the LORD in the fires.
Even the name of the LORD God of Israel in the isles of the sea.
From the uttermost part of the earth have we heard songs,
Even glory to the righteous.
But I said, My leanness, my leanness, woe unto me!
The treacherous dealers have dealt treacherously;
Yea, the treacherous dealers have dealt very treacherously.
Fear, and the pit, and the snare,
Are upon thee, O inhabitant of the earth.
And it shall come to pass,
That he who fleeth from the noise of the fear shall fall into the pit;
And he that cometh up out of the midst of the pit shall be taken in the snare:
For the windows from on high are open,
And the foundations of the earth do shake.
The earth is utterly broken down,
The earth is clean dissolved,
The earth is moved exceedingly.
The earth shall reel to and fro like a drunkard,
And shall be removed like a cottage;
And the transgression thereof shall be heavy upon it;
And it shall fall, and not rise again.
And it shall come to pass in that day,

That the Lord shall punish the host of the high ones that are on high,
And the kings of the earth upon the earth.
And they shall be gathered together,
As prisoners are gathered in the pit, and shall be shut up in the prison,
And after many days shall they be visited.
Then the moon shall be confounded,
And the sun ashamed,
When the Lord of hosts shall reign in mount Zion, and in Jerusalem,
And before his ancients gloriously.
O Lord, thou art my God; **25**:1
I will exalt thee, I will praise thy name;
For thou hast done wonderful things;
Thy counsels of old are faithfulness and truth.
For thou hast made of a city an heap; of a defenced city a ruin: :2
A palace of strangers to be no city; it shall never be built.
Therefore shall the strong people glorify thee,
The city of the terrible nations shall fear thee.
For thou hast been a strength to the poor,
A strength to the needy in his distress,
A refuge from the storm, a shadow from the heat,
When the blast of the terrible ones is as a storm against the wall.
Thou shalt bring down the noise of strangers, as the heat in a dry place;
Even the heat with the shadow of a cloud:
The branch of the terrible ones
Shall be brought low.
And in this mountain
Shall the Lord of hosts make unto all people a feast of fat things,
A feast of wines on the lees,
Of fat things full of marrow, of wines on the lees well refined.
And he will destroy in this mountain

ISAIAH

The face of the covering cast over all people,
And the vail that is spread over all nations.
He will swallow up death in victory;
And the Lord GOD will wipe away tears from off all faces;
And the rebuke of his people shall he take away from off all the earth:
For the LORD hath spoken it.
And it shall be said in that day,
Lo, this is our God;
We have waited for him, and he will save us:
This is the LORD;
We have waited for him,
We will be glad and rejoice in his salvation.
For in this mountain shall the hand of the LORD rest,
And Moab shall be trodden down under him,
Even as straw is trodden down for the dunghill.
And he shall spread forth his hands in the midst of them,
As he that swimmeth spreadeth forth his hands to swim:
And he shall bring down their pride
Together with the spoils of their hands.
And the fortress of the high fort of thy walls shall he bring down,
Lay low, and bring to the ground, even to the dust.
26:1 In that day shall this song be sung in the land of Judah;
We have a strong city;
Salvation will God appoint for walls and bulwarks.
Open ye the gates, that the righteous nation
Which keepeth the truth may enter in.
Thou wilt keep him in perfect peace,
Whose mind is stayed on thee:
Because he trusteth in thee.
Trust ye in the LORD for ever:
For in the LORD JEHOVAH is everlasting strength:
For he bringeth down them that dwell on high;
The lofty city, he layeth it low;
He layeth it low, even to the ground;
He bringeth it even to the dust.
The foot shall tread it down,

Even the feet of the poor, and the steps of the needy.
The way of the just is uprightness:
Thou, most upright, dost weigh the path of the just.
Yea, in the way of thy judgments, O LORD, have we waited for thee;
The desire of our soul is to thy name, and to the remembrance of thee.
With my soul have I desired thee in the night; **26**:9
Yea, with my spirit within me will I seek thee early:
For when thy judgments are in the earth,
The inhabitants of the world will learn righteousness.
Let favour be shewed to the wicked,
Yet will he not learn righteousness:
In the land of uprightness will he deal unjustly,
And will not behold the majesty of the LORD.
LORD, when thy hand is lifted up, they will not see:
But they shall see, and be ashamed for their envy at the people;
Yea, the fire of thine enemies shall devour them.
LORD, thou wilt ordain peace for us:
For thou also hast wrought all our works in us.
O LORD our God, other lords beside thee
Have had dominion over us:
But by thee only will we make mention of thy name.
They are dead, they shall not live;
They are deceased, they shall not rise:
Therefore hast thou visited and destroyed them,
And made all their memory to perish.
Thou hast increased the nation, O LORD,
Thou hast increased the nation: thou art glorified:
Thou hadst removed it far unto all the ends of the earth.
LORD, in trouble have they visited thee,
They poured out a prayer when thy chastening was upon them. . . .
We have not wrought any deliverance in the earth;
Neither have the inhabitants of the world fallen.
Thy dead men shall live,
Together with my dead body shall they arise.

Isaiah

Awake and sing, ye that dwell in dust:
For thy dew is as the dew of herbs,
And the earth shall cast out the dead.
Come, my people,
Enter thou into thy chambers,
And shut thy doors about thee:
Hide thyself as it were for a little moment,
Until the indignation be overpast.
For, behold, the Lord cometh out of his place
To punish the inhabitants of the earth for their iniquity:
The earth also shall disclose her blood,
And shall no more cover her slain.
27:1 In that day the Lord
With his sore and great and strong sword
Shall punish leviathan the piercing serpent,
Even leviathan that crooked serpent;
And he shall slay the dragon that is in the sea.
In that day sing ye unto her,
A vineyard of red wine.
I the Lord do keep it;
I will water it every moment:
Lest any hurt it, I will keep it night and day.
Fury is not in me:
Who would set the briers and thorns against me in battle?
I would go through them, I would burn them together.
Or let him take hold of my strength, that he may make peace with me;
And he shall make peace with me.
He shall cause them that come of Jacob to take root:
Israel shall blossom and bud,
And fill the face of the world with fruit.
Hath he smitten him,
As he smote those that smote him?
Or is he slain according to the slaughter
Of them that are slain by him?
In measure, when it shooteth forth,
Thou wilt debate with it:

He stayeth his rough wind
In the day of the east wind.
By this therefore shall the iniquity of Jacob be purged;
And this is all the fruit to take away his sin;
When he maketh all the stones of the altar
As chalkstones that are beaten in sunder,
The groves and images shall not stand up.
Yet the defenced city shall be desolate,
And the habitation forsaken, and left like a wilderness:
There shall the calf feed,
And there shall he lie down, and consume the branches thereof.
When the boughs thereof are withered, they shall be broken off:
The women come, and set them on fire:
For it is a people of no understanding:
Therefore he that made them will not have mercy on them,
And he that formed them will shew them no favour.

And it shall come to pass in that day, that the Lord shall beat off from the channel of the river unto the stream of Egypt, and ye shall be gathered one by one, O ye children of Israel.

And it shall come to pass in that day, that the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the Lord in the holy mount at Jerusalem.

A SONG OF PRAISE

Isaiah

And in that day thou shalt say, O Lord, I will praise thee: 12:1
Though thou wast angry with me,
Thine anger is turned away, and thou comfortedst me.
Behold, God is my salvation;
I will trust, and not be afraid:
For the Lord JEHOVAH is my strength and my song;

ISAIAH

He also is become my salvation.
Therefore with joy shall ye draw water
Out of the wells of salvation.
And in that day shall ye say,
Praise the LORD, call upon his name,
Declare his doings among the people,
Make mention that his name is exalted.
Sing unto the LORD;
For he hath done excellent things:
This is known in all the earth.
Cry out and shout,
Thou inhabitants of Zion:
For great is the Holy One of Israel
In the midst of thee.

THE UNIVERSAL PEACE

MICAH

4:1 But in the last days it shall come to pass,
That the mountain of the house of the LORD
Shall be established
In the top of the mountains,
And it shall be exalted above the hills;
And people shall flow unto it.
And many nations shall come, and say,
Come, and let us go up
To the mountain of the LORD,
And to the house of the God of Jacob;
And he will teach us of his ways,
And we will walk in his paths:
For the law shall go forth of Zion,
And the word of the LORD from Jerusalem.
And he shall judge among many people,
And rebuke strong nations afar off;
And they shall beat their swords into plowshares,
And their spears into pruninghooks:
Nation shall not lift up a sword against nation,
Neither shall they learn war any more.

MICAH

But they shall sit every man under his vine
And under his fig tree;
And none shall make them afraid:
For the mouth of the LORD of hosts hath spoken it.
For all people will walk
Every one in the name of his god,
And we will walk
In the name of the LORD our God
For ever and ever.

THE HOPE OF A MESSIAH

ISAIAH

The people that walked in darkness 9:2
Have seen a great light:
They that dwell in the land of the shadow of death,
Upon them hath the light shined.
Thou hast multiplied the nation, :3
And not increased the joy:
They joy before thee according to the joy in harvest,
And as men rejoice when they divide the spoil.
For thou hast broken the yoke of his burden, and the staff of his shoulder,
The rod of his oppressor, as in the day of Midian.
For every battle of the warrior is with confused noise, and garments rolled in blood; :5
But this shall be with burning and fuel of fire.
For unto us a child is born,
Unto us a son is given:
And the government shall be upon his shoulder:
And his name shall be called Wonderful, Counseller,
The mighty God, The everlasting Father, the Prince of Peace.
Of the increase of his government and peace there shall be no end,
Upon the throne of David, and upon his kingdom,
To order it, and to establish it with judgment and with justice

Isaiah

From henceforth even for ever.
The zeal of the Lord of hosts will perform this.

THE MESSIANIC REIGN

Isaiah

11:1 And there shall come forth a rod out of the stem of Jesse,
And a Branch shall grow out of his roots:
And the Spirit of the Lord shall rest upon him,
The spirit of wisdom and understanding, the spirit of counsel and might,
The spirit of knowledge and of the fear of the Lord;
And shall make him of quick understanding
In the fear of the Lord:
And he shall not judge after the sight of his eyes,
:4 Neither reprove after the hearing of his ears:
But with righteousness shall he judge the poor,
And reprove with equity for the meek of the earth:
And he shall smite the earth with the rod of his mouth,
And with the breath of his lips shall he slay the wicked.
And righteousness shall be the girdle of his loins,
And faithfulness the girdle of his reins.
The wolf also shall dwell with the lamb,
And the leopard shall lie down with the kid;
And the calf and the young lion and the fatling together;
And a little child shall lead them.
And the cow and the bear shall feed;
Their young ones shall lie down together:
And the lion shall eat straw like the ox.
And the sucking child shall play on the hole of the asp,
:8 And the weaned child shall put his hand on the cockatrice' den.
They shall not hurt nor destroy
In all my holy mountain:
For the earth shall be full of the knowledge of the Lord,
As the waters cover the sea.

ENOCH

Of all the Messianic prophecies the one that is most Christian in its imagery and teaching comes in the apocryphal book of Enoch. It was not, however, by the original author of Enoch, who wrote about 160 B.C., but occurs in a distinct literary work which has been incorporated as chapters 37 to 71 of the book of Enoch. This little work is more finished and artificial than most Old Testament writing; it consists of three "Parables" with an introduction, and each stage is definitely marked off. As a whole it is much superior to the rest of the book, from which it differs as much in subject matter as in art. It is entirely possible, therefore, as some scholars believe, that the portion of Enoch from which our third selection is taken was a Christian work and that the attitude regarding the Messiah was merely that of the early church. If not, it shows that these ideas were current before the coming of Christ, and the little Book of the Three Parables, as we might call it, may have exerted a profound influence upon Christian thinking.

We know that the book of Enoch did influence New Testament writers. It is quoted by Jude, and at first it was regarded as an inspired work. Later, however, it was discarded, and for centuries all traces of it were lost. It was not until late in the eighteenth century that an Ethiopian translation was found, and it became evident that the book had been retained by the church in Abyssinia. As the book was not known in 1611, and so could not be included in the King James Version, the translation here given is taken from the admirable edition of R. H. Charles.[1]

Enoch is closely akin to Daniel, and it is clear that one of the authors drew upon the other. The narrative portion in the early chapters is a highly imaginative elaboration of an idea in Genesis 6, and it was very appropriate that Enoch should have been chosen as the presumptive author. In Genesis 5: 24 we read, "And Enoch walked with God, and he was not for God took him." As it was believed that Enoch did not die but was translated, he could be credited with telling at first hand of things that went on in heaven; and his sinlessness would make him a fitting person, also, for visions of angels and of scenes that belong not to time but to eternity. It is from Vaughan's poem, "I saw eternity the other night" that we have taken the title for our second selection. There is even a suggestion of Dante in the visions of Enoch.

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[1] The passages given are from *The Book of Enoch*, translated by R. H. Charles, published by The Macmillan Company.

In combining narrative and apocalypse Enoch resembles Daniel; in other ways it recalls The Wisdom of Solomon and various other writings of the last period of Old Testament literature. Except for the separate portion of the Three Parables, the religious attitude is not on the high level of the selections given in the last section but is akin to that which prevailed just before the Maccabean period. The Messianic selection here given as "The Final Judgment" should be compared with the other Messianic passages as marking the final stage in the development of this idea.

THE FALL OF THE ANGELS

ENOCH

6:1 And it came to pass when the children of men had multiplied that in those days were born unto them beautiful and comely daughters. And the angels, the children of the heaven, saw and lusted after them, and said to one another: "Come, let us choose us wives from among the children of men and beget us children." And Semjâzâ, who was their leader, said unto them: "I fear ye will not indeed agree to do this deed, and I alone shall have to pay the penalty of a great sin." And they all answered him and said: "Let us all swear an oath, and all bind ourselves by mutual imprecations not to abandon this plan but to do this thing." Then sware they all together

Enoch

and bound themselves by mutual imprecations upon it. And
they were in all two hundred; who descended in the days of 6:6
Jared on the summit of Mount Hermon, and they called it
Mount Hermon, because they had sworn and bound themselves
by mutual imprecations upon it. And these are the
names of their leaders: Sêmîazâz, their leader, Arâkîba,
Râmêêl, Kôkabîêl, Tâmîêl, Râmîêl, Dânêl, Êzêquêêl, Barâqîjâl,
Asâêl, Armârôs, Batârêl, Anânêl, Zaqîêl, Samsâpêêl,
Satarêl, Tûrêl, Jômjâêl, Sariêl. These are their chiefs of
tens.

And all the others together with them took unto themselves 7:1
wives, and each chose for himself one, and they began
to go in unto them and to defile themselves with them, and
they taught them charms and enchantments, and the cutting
of roots, and made them acquainted with plants. And they became
pregnant, and they bare great giants, whose height was
three thousand ells: Who consumed all the acquisitions of
men. And when men could no longer sustain them, The
giants turned against them and devoured mankind. And
they began to sin against birds, and beasts, and reptiles, and
fish, and to devour one another's flesh, and drink the blood.
Then the earth laid accusation against the lawless ones.

And Azâzêl taught men to make swords, and knives, and 8:1
shields, and breastplates, and made known to them the
metals of the earth and the art of working them, and bracelets,
and ornaments, and the use of antimony, and the beautifying
of the eyelids, and all kinds of costly stones, and all colouring
tinctures. And there arose much godlessness, and they committed
fornication, and they were led astray, and became
corrupt in all their ways. Semjâzâ taught enchantments, and
root-cuttings, Armârôs the resolving of enchantments, Barâqîjâl,
taught astrology, Kôkabêl the constellations, Ezêquêêl
the knowledge of the clouds, Araqiêl the signs of the earth,
Shamsiêl the signs of the sun, and Sariêl the course of the
moon. And as men perished, they cried, and their cry went
up to heaven. . . .

And then Michael, Uriel, Raphael, and Gabriel looked 9:1
down from heaven and saw much blood being shed upon the

ENOCH

earth, and all lawlessness being wrought upon the earth. And they said one to another: "The earth, made without inhabitant, cries the voice of their crying up to the gates of heaven. And now to you, the holy ones of heaven, the souls of men make their suit, saying, 'Bring our cause before the Most High'." And they said to the Lord of the ages: "Lord of lords, God of gods, King of kings and God of the ages, the throne of Thy glory standeth unto all the generations of the ages, and Thy name holy and glorious and blessed unto all the ages! Thou hast made all things, and power over all things has Thou: and all things are naked and open in Thy sight, and all things Thou seest, and nothing can hide itself from Thee. Thou seest what Azâzêl hath done, who hath taught all unrighteousness on earth and revealed the eternal secrets which were preserved in heaven, which men were striving to learn: And Semjâzâ, to whom Thou hast given authority to bear rule over his associates. And they have gone to the daughters of men upon the earth, and have slept with the women, and have defiled themselves, and revealed to them all kinds of sins. And the women have borne giants, and the whole earth has thereby been filled with blood and unrighteousness. And now, behold, the souls of those who have died are crying and making their suit to the gates of heaven, and their lamentations have ascended: and cannot cease because of the lawless deeds which are wrought on the earth. And Thou knowest all things before they come to pass, and Thou seest these things and Thou dost suffer them, and Thou dost not say to us what we are to do to them in regard to these."

10:1 Then said the Most High, the Holy and Great One spake, and sent Uriel to the son of Lamech, and said to him: "Go to Noah and tell him in my name 'Hide thyself!', and reveal to him the end that is approaching: that the whole earth will be destroyed, and a deluge is about to come upon the whole earth, and will destroy all that is on it. And now instruct him that he may escape and his seed may be preserved for all the generations of the world." And again the Lord said to Raphael: "Bind Azâzêl hand and foot, and cast him into the darkness: and make an opening in the desert, which is in Dûdâêl,

and cast him therein. And place upon him rough and jagged rocks, and cover him with darkness, and let him abide there for ever, and cover his face that he may not see light. And on the day of the great judgement he shall be cast into the fire.
And heal the earth which the angels have corrupted, and pro- **10:7**
claim the healing of the earth, that they may heal the plague, and that all the children of men may not perish through all the secret things that the Watchers have disclosed and have taught their sons. And the whole earth has been corrupted through the works that were taught by Azâzêl: to him ascribe all sin." And to Gabriel said the Lord: "Proceed against the bastards and the reprobates, and against the children of fornication: and destroy the children of fornication and the children of the Watchers from amongst men: and cause them to go forth: send them one against the other that they may destroy each other in battle: for length of days shall they not have. And no request that they (i. e. their fathers) make of thee shall be granted unto their fathers on their behalf; for they hope to live an eternal life, and that each one of them will live five hundred years." And the Lord said unto Michael: "Go, bind Semjâzâ and his associates who have united themselves with women so as to have defiled themselves with them in all their uncleanness. And, when their sons have slain one another, and they have seen the destruction of their beloved ones, bind them fast for seventy generations in the valleys of the earth, till the day of their judgement and of their consummation, till the judgement that is for ever and ever is consummated. In those days they shall be led off to the abyss of fire: and to the torment and the prison in which they shall be confined for ever. And whosoever shall be condemned and destroyed will from thenceforth be bound together with them to the end of all generations. And destroy all the spirits of reprobate, and the children of the Watchers, because they have wronged mankind. Destroy all wrong from the face of the earth, and let every evil work come to an end: and let the plant of righteousness and truth appear: and it shall prove a blessing: the works of righteousness and truth shall be planted in truth and joy for evermore."

ENOCH

And then shall all the righteous escape,
And shall live till they beget thousands of children,
And all the days of their youth and their old age shall
they complete in peace.

"And then shall the whole earth be tilled in righteousness, and shall all be planted with trees and be full of blessing. And all desirable trees shall be planted on it, and they shall plant vines on it: and the vine which they plant thereon shall yield wine in abundance, and as for all the seed which is sown thereon each measure of it shall bear a thousand, and each measure of olives shall yield ten presses of oil. And cleanse thou the earth from all oppression, and from all unrighteousness, and from all sin, and from all godlessness: and all the uncleanness that is wrought upon the earth destroy from off the earth. And all the children of men shall become righteous, and all nations shall offer adoration and shall praise Me, and all shall worship Me. And the earth shall be cleansed from all defilement, and from all sin, and from all punishment, and from all torment, and I will never again send them upon it from generation to generation and for ever.

11:1 "And in those days I will open the store chambers of blessing which are in the heaven, so as to send them down upon the earth over the work and labour of the children of men. And truth and peace shall be associated together throughout all the days of the world and throughout all the generations of men."

A VISION OF ETERNITY

ENOCH

14:8 And the vision was shown to me thus: Behold, in the vision clouds invited me and a mist summoned me, and the course of the stars and the lightnings sped and hastened me, and the winds in the vision caused me to fly and lifted me upward, and bore me into heaven. And I went in till I drew nigh to a wall which is built of crystals and surrounded by tongues of fire: and it began to affright me. And I went into the tongues of fire and drew nigh to a large house which was built of crystals:

and the walls of the house were like a tesselated floor made of crystals, and its groundwork was of crystal. Its ceiling was like the path of the stars and the lightnings, and between them were fiery cherubim, and their heaven was clear as water. A flaming fire surrounded the walls, and its portals blazed with fire. And I entered into that house, and it was hot as fire and cold as ice: there were no delights of life therein: fear covered me, and trembling gat hold upon me. And as I quaked and trembled, I fell upon my face. And I beheld a vision, And lo! there was a second house, greater than the former, and the entire portal stood open before me, and it was built of flames of fire. And in every respect it so excelled in splendour and magnificence and extent that I cannot describe to you its splendour and its extent. And its floor was of fire, and above it were lightnings and the path of the stars, and its ceiling also was flaming fire. And I looked and saw therein a lofty throne: its appearance was as crystal, and the wheels thereof as the shining sun, and there was the vision of cherubim. And from underneath the throne came streams of flaming fire so that I could not look thereon. And the Great Glory sat thereon, and His raiment shone more brightly than the sun and was whiter than any snow. None of the angels could enter and could behold His face by reason of the magnificence and glory, and no flesh could behold Him. The flaming fire was round about Him, and a great fire stood before Him, and none around could draw nigh Him: ten thousand times ten thousand stood before Him, yet He needed no counsellor. And the most holy ones who were nigh to Him did not leave by night nor depart from Him. And until then I had been prostrate on my face, trembling: and the Lord called me with His own mouth, and said to me: "Come hither, Enoch, and hear my word." And one of the holy ones came to me and waked me, and He made me rise up and approach the door: and I bowed my face downwards. . . .

And they took and brought me to a place in which those 17:1
who were there were like flaming fire, and when they wished, they appeared as men. And they brought me to the place of darkness, and to a mountain the point of whose summit

ENOCH

reached to heaven. And I saw the places of the luminaries and the treasuries of the stars and of the thunder, and in the uttermost depths, where were a fiery bow and arrows and their quiver, and a fiery sword and all the lightnings. And they took me to the living waters, and to the fire of the west, which receives every setting of the sun. And I came to a river of fire in which the fire flows like water and discharges itself into the great sea towards the west. I saw the great rivers and came to the great river and to the great darkness, and went to the place where no flesh walks. I saw the mountains of the darkness of winter and the place whence all the waters of the deep flow. I saw the mouths of all the rivers of the earth and the mouth of the deep.

18:1 I saw the treasuries of all the winds; I saw how He had furnished with them the whole creation and the firm foundations of the earth. And I saw the corner-stone of the earth: I saw the four winds which bear the earth and the firmament of the heaven. And I saw how the winds stretch out the vaults of heaven, and have their station between heaven and earth: these are the pillars of the heaven. I saw the winds of heaven which turn and bring the circumference of the sun and all the stars to their setting. I saw the winds on the earth carrying the clouds: I saw the paths of the angels: I saw at the end of the earth the firmament of the heaven above. And I proceeded and saw a place which burns day and night, where there are seven mountains of magnificent stones, three towards the east, and three towards the south. And as for those towards the east one was of coloured stone, and one of pearl, and one of jacinth, and those towards the south of red stone. But the middle one reached to heaven like the throne of God, of alabaster, and the summit of the throne was of sapphire. And I saw a flaming fire. And beyond these mountains is a region, the end of the great earth: there the heavens were completed. And I saw a deep abyss, with columns of heavenly fire, and among them I saw columns of fire fall, which were beyond measure alike towards the height and towards the depth. And beyond that abyss I saw a place which had no firmament of the heaven above, and no firmly founded earth

beneath it: there was no water upon it, and no birds, but it
was a waste and horrible place. I saw there seven stars like
great burning mountains, and to me, when I inquired regarding
them, The angel said: "This place is the end of heaven
and earth: this has become a prison for the stars and the host
of heaven. And the stars which roll over the fire are they **18**:15
which have transgressed the commandment of the Lord in the
beginning of their rising, because they did not come forth at
their appointed times. And He was wroth with them, and
bound them till the time when their guilt should be consummated
even for ten thousand years."

21:7 And from thence I went to another place, which was still more horrible than the former, and I saw a horrible thing: a great fire there which burnt and blazed, and the place was cleft as far as the abyss, being full of great descending columns of fire: neither its extent or magnitude could I see, nor could I conjecture. Then I said: "How fearful is the place and how terrible to look upon!" Then Uriel answered me, one of the holy angels who was with me, and said unto me: "Enoch, why hast thou such fear and affright?" And I answered: "Because of this fearful place, and because of the spectacle of the pain." And he said unto me: "This place is the prison of the angels, and here they will be imprisoned for ever."

22:1 And thence I went to another place, and he showed me in the west another great and high mountain and of hard rock.

And there were four hollow places in it, deep and very smooth: three of them were dark and one bright; and there was a fountain of water in its midst. And I said: "How smooth are these hollow places, and deep and dark to view."

Then Raphael answered, one of the holy angels who was with me, and said unto me: "These hollow places have been created for this very purpose, that the spirits of the souls of the dead should assemble therein, yea that all the souls of the children of men should assemble here. And these places have been made to receive them till the day of their judgement and till their appointed period, till the great judgement (comes) upon them."

I saw the spirits of the children of men who were dead, and their voice went forth to heaven and made suit.

24:1 And from thence I went to another place of the earth, and he showed me a mountain range of fire which burnt day and night. And I went beyond it and saw seven magnificent mountains all differing each from the other, and the stones thereof were magnificent and beautiful, magnificent as a whole, of glorious appearance and fair exterior: three towards the east, one founded on the other, and three towards the south, one upon the other, and deep rough ravines, no one of which joined with any other. And the seventh mountain was in the midst of these, and it excelled them in height, resembling the
:4 seat of a throne: and fragrant trees encircled the throne. And amongst them was a tree such as I had never yet smelt, neither was any amongst them nor were others like it: it had a fragrance beyond all fragrance, and its leaves and blooms and wood wither not for ever: and its fruit is beautiful, and its fruit resembles the dates of a palm. Then I said: "How beautiful is this tree, and fragrant, and its leaves are fair, and its blooms very delightful in appearance." Then answered Michael, one of the holy and honoured angels who was with me, and was their leader,

25:1 And he said unto me: "Enoch, why dost thou ask me regarding the fragrance of the tree, and why dost thou wish to learn the truth?" Then I answered him, saying: "I wish to know about everything, but especially about this tree." And he answered, saying: "This high mountain which thou hast seen, whose summit is like the throne of God, is His throne, where the Holy Great One, the Lord of Glory, the Eternal King will sit, when He shall come down to visit the earth with goodness. And as for this fragrant tree no mortal is permitted to touch it till the great judgement, when He shall take vengeance on all and bring everything to its consummation for ever. It shall then be given to the righteous and holy. Its fruit shall be for food to the elect: it shall be transplanted to the holy place, to the temple of the Lord, the Eternal King.

Enoch

Then shall they rejoice with joy and be glad.
And into the holy place shall they enter;
And its fragrance shall be in their bones,
And they shall live a long life on earth,
Such as thy fathers lived:
And in their days shall no sorrow or plague
Or torment or calamity touch them."

Then blessed I the God of Glory, the Eternal King, who hath prepared such things for the righteous, and hath created them and promised to give to them.

THE FINAL JUDGMENT

Enoch
46:1

And there I saw One, who had a head of days,
And His head was white like wool,
And with Him was another being whose countenance had the appearance of a man,
And his face was full of graciousness, like one of the holy angels.

And I asked the angel who went with me and showed me all the hidden things, concerning that Son of Man, who he was, and whence he was, and why he went with the Head of Days? And he answered and said unto me:

This is the Son of Man who hath righteousness,
With whom dwelleth righteousness,
And who revealeth all the treasures of that which is hidden,

Because the Lord of Spirits hath chosen him,
And whose lot hath the pre-eminence before the Lord of Spirits in uprightness for ever.

And this Son of Man whom thou hast seen
Shall raise up the kings and the mighty from their seats,
And the strong from their thrones

And shall loosen the reins of the strong,
And break the teeth of the sinners;

And he shall put down the kings from their thrones and kingdoms
Because they do not extol and praise Him,
Nor humbly acknowledge whence the kingdom was bestowed upon them.
And he shall put down the countenance of the strong,
And shall fill them with shame.

And darkness shall be their dwelling,
And worms shall be their bed,

And they shall have no hope of rising from their beds,
Because they do not extol the name of the Lord of Spirits.

And these are they who judge the stars of heaven,
And raise their hands against the Most High,
And tread upon the earth and dwell upon it.

And all their deeds manifest unrighteousness,
And their power rests upon their riches,
And their faith is in the gods which they have made with their hands,
And they deny the name of the Lord of Spirits,

And they persecute the houses of His congregations,
And the faithful who hang upon the name of the Lord of Spirits.
47:1 And in those days shall have ascended the prayer of the righteous.
And the blood of the righteous from the earth before the Lord of Spirits.
In those days the holy ones who dwell above in the heavens
Shall unite with one voice
And supplicate and pray and praise,
And give thanks and bless the name of the Lord of Spirits

On behalf of the blood of the righteous which has been shed,
And that the prayer of the righteous may not be in vain before the Lord of Spirits,
That judgement may be done unto them,
And that they may not have to suffer for ever.
In those days I saw the Head of Days when He seated himself upon the throne of His glory,
And the books of the living were opened before Him:
And all His host which is in the heaven above and His counsellors stood before Him,
And the hearts of the holy were filled with joy;

Because the number of the righteous had been offered,
And the prayer of the righteous had been heard,
And the blood of the righteous been required before the Lord of Spirits.

And in that place I saw the fountain of righteousness, **48**:1
Which was inexhaustible:
And around it were many fountains of wisdom;

And all the thirsty drank of them,
And were filled with wisdom,
And their dwellings were with the righteous and holy and elect.
And at that hour that Son of Man was named
In the presence of the Lord of Spirits,
And his name before the Head of Days.

Yea, before the sun and the signs were created,
Before the stars of the heaven were made,
His name was named before the Lord of Spirits.

He shall be a staff to the righteous whereon to stay themselves and not fall,
And he shall be the light of the Gentiles,
And the hope of those who are troubled of heart.

All who dwell on earth shall fall down and worship before him,
And will praise and bless and celebrate with song the Lord of Spirits.

And for this reason hath he been chosen and hidden before Him,
Before the creation of the world and for evermore.
And the wisdom of the Lord of Spirits hath revealed him to the holy and righteous;
For he hath preserved the lot of the righteous;

Because they have hated and despised this world of unrighteousness,
And have hated all its works and ways in the name of the Lord of Spirits:
For in his name they are saved,
And according to his good pleasure hath it been in regard to their life.

In those days downcast in countenance shall the kings of the earth have become,
And the strong who possess the land because of the works of their hands;

For on the day of their anguish and affliction they shall not be able to save themselves,
And I will give them over into the hands of Mine elect:

As straw in the fire so shall they burn before the face of the holy:
As lead in the water shall they sink before the face of the righteous,
And no trace of them shall any more be found.

And on the day of their affliction there shall be rest on the earth,
And before them they shall fall and not rise again:

And there shall be no one to take them with his hands and raise them:
For they have denied the Lord of Spirits and His Anointed.
The name of the Lord of Spirits be blessed.
For wisdom is poured out like water, **49**:1
And glory faileth not before him for evermore.

For he is mighty in all the secrets of righteousness,
And unrighteousness shall disappear as a shadow,
And have no continuance;
Because the Elect One standeth before the Lord of Spirits,
And his glory is for ever and ever,
And his might unto all generations.

And in him dwells the spirit of wisdom,
And the spirit which gives insight,
And the spirit of understanding and of might,
And the spirit of those who have fallen asleep in righteousness.

And he shall judge the secret things,
And none shall be able to utter a lying word before him;
For he is the Elect One before the Lord of Spirits according to His good pleasure.
And in those days a change shall take place for the holy and elect, **50**:1
And the light of days shall abide upon them,
And glory and honour shall turn to the holy,
On the day of affliction on which evil shall have been treasured up against the sinners. :2

And the righteous shall be victorious in the name of the Lord of Spirits:
And He will cause the others to witness this,
That they may repent
And forgo the works of their hands.

ENOCH

They shall have no honour through the name of the Lord of Spirits,
Yet through His name shall they be saved,
And the Lord of Spirits will have compassion on them,
For His compassion is great.
And He is righteous also in His judgement,
And in the presence of His glory unrighteousness also shall not maintain itself:
At His judgement the unrepentant shall perish before Him.
And from henceforth I will have no mercy on them, saith the Lord of Spirits.
51:1 And in those days shall the earth also give back that which has been entrusted to it,
And Sheol also shall give back that which it has received,
And hell shall give back that which it owes.

For in those days the Elect One shall arise,
And he shall choose the righteous and holy from among them:
For the day has drawn nigh that they should be saved.

And the Elect One shall in those days sit on My throne,
And his mouth shall pour forth all the secrets of wisdom and counsel:
For the Lord of Spirits hath given them to him and hath glorified him.

And in those days shall the mountains leap like rams,
And the hills also shall skip like lambs satisfied with milk,
And the faces of all the angels in heaven shall be lighted up with joy.

And the earth shall rejoice,
And the righteous shall dwell upon it,
And the elect shall walk thereon. . . .

54:1 And I looked and turned to another part of the earth, and saw there a deep valley with burning fire. And they brought the kings and the mighty, and began to cast them into this deep valley. And there mine eyes saw how they made these their instruments, iron chains of immeasurable weight. And I asked the angel of peace who went with me, saying: "For whom are these chains being prepared?" And he said unto me: "These are being prepared for the hosts of Azâzêl, so that they may take them and cast them into the abyss of complete condemnation, and they shall cover their jaws with rough stones as the Lord of Spirits commanded.

And Michael, and Gabriel, and Raphael, and Phanuel shall **54**:6 take hold of them on that great day, and cast them on that day into the burning furnace, that the Lord of Spirits may take vengeance on them for their unrighteousness in becoming subject to Satan and leading astray those who dwell on the earth."

DANIEL, AND THE REVOLT OF THE MACCABEES

Persia fell before the victorious Alexander the Great, and in 333 Judah passed under Greek dominion. On the death of Alexander, ten years later, his empire was divided into four kingdoms. Judæa was a province of the Egyptian kingdom of the Ptolemies, but was later annexed by the Syrian kingdom. When Antiochus IV (Epiphanes) became king of Syria in 175 he determined to force his whole dominion to accept the Greek religion and Greek culture. The Jews, of course, would not conform. They were driven to desperation when, in 168, an altar to Zeus was set up in the temple. A priest with his five sons revolted, and gathered about them a group of frantic Jews who defied the power of a vast empire and won an incredible series of victories. The greatest of the five sons, Judas Maccabeus, was included in Medieval times as one of the "Nine Worthies," Joshua and David being the only other Jews in the list. Judas Maccabeus actually retook Jerusalem and purified the temple in 165 B.C. To this year or shortly after belongs the Book of Daniel.

The first half of this book is, like Jonah and like Ruth and Esther, historical fiction. It is built about a character of whom by this time probably nothing was known but the name. Ezekiel speaks of Noah, Daniel and Job as able to "deliver their own souls by their righteousness." All three were probably traditional heroes of ancient times. The unknown romancer and prophet who wrote when the victories of the Maccabees inspired the wildest hopes chose Daniel for his hero and made him a man of importance in the time of the exile. Even this period was now so remote that the author knew as little about Babylon as the author of Jonah knew about Nineveh. His mistakes are undeniable. "Such is the designation of Belshazzar as the son of Nebuchadrezzar and as the last king of Babylon, though he was neither the one nor the other; and the reference to 'Darius the Mede,' though history knows of no such person" (Baldwin).

But the truth which the author of Daniel wished to convey had little connection with such lifeless things as historical facts. He burned with an ardent faith in the power of God and his care for his people. Daniel and his friends are represented as showing the rewards of trusting in Yahweh; and the implication was that he would again rescue and bless those that held fast to their faith. The four beasts in Daniel's vision are the four empires of the Babylonians, Medes, Persians, and Greeks. The ten horns are the ten kings from Alexander to Antiochus IV, who is the "little horn." One "like the Son of Man" is Yahweh's chosen ruler of Judah, who will establish the country for ever as an independent kingdom. The author was confident from the success of Judas and his brothers that this was about to take place; and so amazing were their victories that such a belief was credible.

The apocryphal books of I and II Maccabees give a brilliant account of this period. I Maccabees was thought by Luther to be more deserving of a place in the canon than the Book of Esther. It was written under the influence of the older historical books of the Bible, but unlike them it is history in the modern sense of the term. Though he was not accurate in all his statements, the author was not indulging his fancy in recording the victories of Judas, not perverting the facts to glorify his hero. "He was an ardent admirer of Judas Maccabeus, and may well have been one of the many valiant Jews who rallied about this sturdy champion" (Kent).

After the death of Judas his brother Jonathan continued to gain an almost unbroken succession of victories, and in 133 B.C. peace was made with Syria and Judæa became an independent kingdom. Simon, the last surviving brother, established his dynasty on the throne. He was also High Priest, and a man of great wisdom and lofty ideals. Israel increased its boundaries and grew prosperous once more. This almost unbelievable resuscitation of the Jewish state filled the people with the wildest enthusiasm. The psalmists of this period rise into ecstasies of rapture as they sing of Yahweh's power and of the triumph of his people.

But the success of the Maccabees aroused the old lust of power and seemed to give warrant to the traditional conception of Yahweh as a God of battles who loved his one special race of people and hated their enemies. The loftier ideal evoked by their sufferings could not gain ground under these conditions. The prophets began to show a barbaric relish for trampling upon enemies; and as in the old days when Amos went to Samaria, religious observance was punctilious and the people were corrupt and cruel. But instead of an Amos we have the anonymous prophet of Zachariah 9–14, whose blood-thirsty words are thought by many people to be unworthy of a place in the Scriptures. The later successors of Simon were ambitious and selfish.

Religious contentions, like those between the Pharisees and the Sadducees, disrupted the people; and when at last, in 63 B. C., the great-grandsons of Simon were at war with each other within Jerusalem and even within the temple, it was the Pharisees who sent to Pompey, then at Damascus, and asked that Rome should assume control. Pompey entered Jerusalem, and Judæa became a Roman province. In 40 B. C. Herod the Great, king under Rome's dominion, subdued Antigonus, the last of the House of the Maccabees, and beheaded him as a common criminal. In disgrace and shame the bright promise of a Jewish kingdom founded upon heroic deeds and religious devotion ended forever.

By this time the prophetic impulse of the Hebrews seemed to have come to a final stop. Into the dull routine of a daily toil in a subject state, into a disillusioned present which remembered a glorious past, to a people who had ignominiously failed in their last struggle for freedom, who had proved unworthy when the opportunity was in their hands but who still thirsted for power and looked for material rewards, whose religion had become a theology and whose worship consisted largely in punctiliously observing the forms and ceremonies commanded in their books, who knew that the great days were gone but who still clung in sheer fanaticism to a hope for some messiah who would restore again the House of David and turn history upside down, came Jesus of Nazareth.

NEBUCHADNEZZAR'S DREAM

DANIEL

And in the second year of the reign of Nebuchadnezzar 2:1
Nebuchadnezzar dreamed dreams, wherewith his spirit was troubled, and his sleep brake from him. Then the king commanded to call the magicians, and the astrologers, and the sorcerers, and the Chaldeans, for to shew the king his dreams. So they came and stood before the king. And the king said unto them, I have dreamed a dream, and my spirit was troubled to know the dream.

Then spake the Chaldeans to the king in Syriack, O king, live for ever: tell thy servants the dream, and we will shew the interpretation.

The king answered and said to the Chaldeans, The thing is gone from me: if ye will not make known unto me the dream, with the interpretation thereof, ye shall be cut in pieces, and your houses shall be made a dunghill. But if ye shew the dream, and the interpretation thereof, ye shall receive of me gifts and rewards and great honour: therefore shew me the dream, and the interpretation thereof.

They answered again and said, Let the king tell his servants the dream, and we will shew the interpretation of it.

The king answered and said, I know of certainty that ye would gain the time, because ye see the thing is gone from me. But if ye will not make known unto me the dream, there is but one decree for you: for ye have prepared lying and corrupt words to speak before me, till the time be changed: therefore tell me the dream, and I shall know that ye can shew me the interpretation thereof.

The Chaldeans answered before the king, and said, There is not a man upon the earth that can shew the king's matter: therefore there is no king, lord, nor ruler, that asked such things at any magician, or astrologer, or Chaldean. And it is a rare thing that the king requireth, and there is none other that can shew it before the king, except the gods, whose dwelling is not with flesh.

For this cause the king was angry and very furious, and commanded to destroy all the wise men of Babylon. And the decree went forth that the wise men should be slain; and they sought Daniel and his fellows to be slain.

Then Daniel answered with counsel and wisdom to Arioch the captain of the king's guard, which was gone forth to slay the wise men of Babylon: he answered and said to Arioch the king's captain, Why is the decree so hasty from the king? Then Arioch made the thing known to Daniel. Then Daniel went in, and desired of the king that he would give him time, and that he would shew the king the interpretation.

Then Daniel went to his house, and made the thing known to Hananiah, Mishael, and Azariah, his companions: that they would desire mercies of the God of heaven concerning this secret; that Daniel and his fellows should not perish with the rest of the wise men of Babylon.

Then was the secret revealed unto Daniel in a night vision. Then Daniel blessed the God of heaven. Daniel answered and said,

Blessed be the name of God
For ever and ever:
For wisdom and might are his:
And he changeth the times and the seasons:
He removeth kings, and setteth up kings:
He giveth wisdom unto the wise,
And knowledge to them that know understanding:
He revealeth the deep and secret things:
He knoweth what is in the darkness,
And the light dwelleth with him.
I thank thee, and praise thee,
O thou God of my fathers,
Who hast given me wisdom and might,

And hast made known unto me now
What we desired of thee:
For thou hast now made known unto us
The king's matter.

Therefore Daniel went in unto Arioch, whom the king had ordained to destroy the wise men of Babylon: he went and said thus unto him; Destroy not the wise men of Babylon: bring me in before the king, and I will shew unto the king the interpretation.

Then Arioch brought in Daniel before the king in haste, and said thus unto him, I have found a man of the captives of Judah, that will make known unto the king the interpretation.

The king answered and said to Daniel, whose name was Belteshazzar, Art thou able to make known unto me the dream which I have seen, and the interpretation thereof?

Daniel answered in the presence of the king, and said, The secret which the king hath demanded cannot the wise men, the astrologers, the magicians, the soothsayers, shew unto the king; but there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days.

Thy dream, and the visions of thy head upon thy bed, are these; As for thee, O king, thy thoughts came into thy mind upon thy bed, what should come to pass hereafter: and he that revealeth secrets maketh known to thee what shall come to pass. But as for me, this secret is not revealed to me for any wisdom that I have more than any living, but for their sakes that shall make known the interpretation to the king, and that thou mightest know the thoughts of thy heart.

Thou, O king, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible. This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth. This is the dream; and we will tell the interpretation thereof before the king.

Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all.

2:39 Thou art this head of gold. And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth. And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise. And whereas thou sawest the feet and toes, part of potter's clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest
:42 the iron mixed with miry clay. And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay.

And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure.

Then the king Nebuchadnezzar fell upon his face, and wor-

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shipped Daniel, and commanded that they should offer an oblation and sweet odours unto him. The king answered unto Daniel, and said, Of a truth it is, that your God is a God of gods, and a Lord of kings, and a revealer of secrets, seeing thou couldest reveal this secret.

Then the king made Daniel a great man, and gave him many great gifts, and made him ruler over the whole province of Babylon, and chief of the governors over all the wise
men of Babylon. Then Daniel requested of the king, and he 2:49
set Shadrach, Meshach, and Abed-nego, over the affairs of the province of Babylon: but Daniel sat in the gate of the king.

THE FIERY FURNACE

DANIEL

Nebuchadnezzar the king made an image of gold, whose 3:1
height was threescore cubits, and the breadth thereof six cubits: he set it up in the plain of Dura, in the province of Babylon. Then Nebuchadnezzar the king sent to gather together the princes, the governors, and the captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, to come to the dedication of the image which Nebuchadnezzar the king had set up. Then the princes, the governors, and captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, were gathered together unto the dedication of the image that Nebuchadnezzar the king had set up; and they stood before the image that Nebuchadnezzar had set up.

Then an herald cried aloud, To you it is commanded, O
people, nations, and languages, that at what time ye hear the :5
sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of musick, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up: and whoso falleth not down and worshippeth shall the same hour be cast into the midst of a burning fiery furnace. Therefore at that time, when all the people heard the sound of the cornet, flute, harp, sackbut, psaltery, and all kinds of musick, all the

people, the nations, and the languages, fell down and worshipped the golden image that Nebuchadnezzar the king had set up.

Wherefore at that time certain Chaldeans came near, and accused the Jews. They spake and said to the king Nebuchadnezzar, O king, live for ever. Thou, O king, hast made a decree, that every man that shall hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of musick, shall fall down and worship the golden image: and whoso falleth not down and worshippeth, that he should be cast into the midst of a burning fiery furnace. There are certain Jews whom thou hast set over the affairs of the province of Babylon, Shadrach, Meshach, and Abed-nego; these men, O king, have not regarded thee: they serve not thy gods, nor worship the golden image which thou hast set up.

Then Nebuchadnezzar in his rage and fury commanded to bring Shadrach, Meshach, and Abed-nego. Then they brought these men before the king. Nebuchadnezzar spake and said unto them, Is it true, O Shadrach, Meshach, and Abed-nego, do not ye serve my gods, nor worship the golden image which I have set up? Now if ye be ready that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of musick, ye fall down and worship the image which I have made; well: but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace; and who is that God that shall deliver you out of my hands?

3:16 Shadrach, Meshach, and Abed-nego, answered and said to the king, O Nebuchadnezzar, we are not careful to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.

:19 Then was Nebuchadnezzar full of fury, and the form of his visage was changed against Shadrach, Meshach, and Abed-nego: therefore he spake, and commanded that they should heat the furnace one seven times more than it was wont to be heated. And he commanded the most mighty men that were in his army to bind Shadrach, Meshach, and Abed-nego, and to cast them into the burning fiery furnace.

Then these men were bound in their coats, their hosen, and their hats, and their other garments, and were cast into the midst of the burning fiery furnace. Therefore because the king's commandment was urgent, and the furnace exceeding hot, the flame of the fire slew those men that took up Shadrach, Meshach, and Abed-nego. And these three men, Shadrach, Meshach, and Abed-nego, fell down bound into the midst of the burning fiery furnace.

Then Nebuchadnezzar the king was astonied, and rose up in haste, and spake, and said unto his counsellors, Did not we cast three men bound into the midst of the fire?

They answered and said unto the king, True, O king.

He answered and said, Lo, I see four men loose, walking in **3**:25
the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God.

Then Nebuchadnezzar came near to the mouth of the burning fiery furnace, and spake, and said, Shadrach, Meshach, Abed-nego, ye servants of the most high God, come forth, and come hither.

Then Shadrach, Meshach, and Abed-nego, came forth of the midst of the fire. And the princes, governors, and captains, and the king's counsellors, being gathered together, saw these men, upon whose bodies the fire had no power, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them.

Then Nebuchadnezzar spake, and said, Blessed be the God of Shadrach, Meshach, and Abed-nego, who hath sent his angel, and delivered his servants that trusted in him, and have changed the king's word, and yielded their bodies, that they might not serve nor worship any god, except their own
God. Therefore I make a decree, That every people, nation, :29
and language, which speak any thing amiss against the God of Shadrach, Meshach, and Abed-nego, shall be cut in pieces, and their houses shall be made a dunghill: because there is no

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other God that can deliver after this sort. Then the king promoted Shadrach, Meshach, and Abed-nego, in the province of Babylon.

THE WRITING ON THE WALL

DANIEL

5:1 Belshazzar the king made a great feast to a thousand of his lords, and drank wine before the thousand. Belshazzar, whiles he tasted the wine, commanded to bring the golden and silver vessels which his father Nebuchadnezzar had taken out of the temple which was in Jerusalem; that the king, and his princes, his wives, and his concubines, might drink therein. Then they brought the golden vessels that were taken out of the temple of the house of God which was at Jerusalem; and the king, and his princes, his wives, and his concubines, drank in them. They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone.

In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaister of the wall of the king's palace: and the king saw the part of the hand that wrote. Then the king's countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another. The king cried aloud to bring in the astrologers, the Chaldeans, and the soothsayers. And the king spake, and said to the wise men of Babylon, Whosoever shall read this writing, and shew me the interpretation thereof, shall be clothed with scarlet, and have a chain of gold about his neck, and shall be the third ruler in the kingdom.

Then came in all the king's wise men: but they could not read the writing, nor make known to the king the interpretation thereof. Then was king Belshazzar greatly troubled, and his countenance was changed in him, and his lords were astonied.

Now the queen, by reason of the words of the king and his lords, came into the banquet house: and the queen spake and said,

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O king, live for ever: let not thy thoughts trouble thee, nor let thy countenance be changed: there is a man in thy kingdom, in whom is the spirit of the holy gods; and in the days of thy father light and understanding and wisdom, like the wisdom of the gods, was found in him; whom the king Nebuchadnezzar thy father, the king, I say, thy father, made master of the magicians, astrologers, Chaldeans, and soothsayers; forasmuch as an excellent spirit, and knowledge, and understanding, interpreting of dreams, and shewing of hard sentences, and dissolving of doubts, were found in the same Daniel, whom the king named Belteshazzar: now let Daniel be called, and he will shew the interpretation.

Then was Daniel brought in before the king. And the king spake and said unto Daniel, Art thou that Daniel, which art of the children of the captivity of Judah, whom the king my father brought out of Jewry? I have even heard of thee, that the spirit of the gods is in thee, and that light and understanding and excellent wisdom is found in thee. And now the wise men, the astrologers, have been brought in before me, that they should read this writing, and make known unto me the interpretation thereof: but they could not shew the interpretation of the thing: and I have heard of thee, that thou canst make interpretations, and dissolve doubts: now if thou canst read the writing, and make known to me the interpretation thereof, thou shalt be clothed with scarlet, and have a chain of gold about thy neck, and shalt be the third ruler in the kingdom.

Then Daniel answered and said before the king, Let thy gifts be to thyself, and give thy rewards to another; yet I will read the writing unto the king, and make known to him the interpretation.

O thou king, the most high God gave Nebuchadnezzar thy father a kingdom, and majesty, and glory, and honour: and for the majesty that he gave him, all people, nations, and languages, trembled and feared before him: whom he would he slew; and whom he would he kept alive; and whom he would he set up; and whom he would he put down. But when his heart was lifted up, and his mind hardened in pride, he

Daniel

was deposed from his kingly throne, and they took his glory from him: and he was driven from the sons of men; and his heart was made like the beasts, and his dwelling was with the wild asses: they fed him with grass like oxen, and his body was wet with the dew of heaven; till he knew that the most high God ruled in the kingdom of men, and that he appointeth over it whomsoever he will.

And thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this; but hast lifted up thyself against the Lord of heaven; and they have brought the vessels of his house before thee, and thou, and thy lords, thy wives, and thy concubines, have drunk wine in them; and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know: and the
5:23 God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified: then was the part of the hand sent from him; and this writing was written.

And this is the writing that was written,

MENE, MENE, TEKEL, UPHARSIN. This is the interpretation of the thing: MENE; God hath numbered thy kingdom, and finished it. TEKEL; Thou art weighed in the balances, and art found wanting. PERES; Thy kingdom is divided, and given to the Medes and Persians.

Then commanded Belshazzar, and they clothed Daniel with scarlet, and put a chain of gold about his neck, and made a proclamation concerning him, that he should be the third ruler in the kingdom.

In that night was Belshazzar the king of the Chaldeans slain. And Darius the Median took the kingdom, being about threescore and two years old.

DANIEL IN THE LIONS' DEN

Daniel

6:1 It pleased Darius to set over the kingdom an hundred and twenty princes, which should be over the whole kingdom; and over these three presidents; of whom Daniel was first: that the princes might give accounts unto them, and the king should have no damage. Then this Daniel was preferred above the presidents and princes, because an excellent spirit was in him; and the king thought to set him over the whole realm.

Then the presidents and princes sought to find occasion against Daniel concerning the kingdom; but they could find none occasion nor fault; forasmuch as he was faithful, neither was there any error or fault found in him. Then said these men, We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God.

Then these presidents and princes assembled together to the king, and said thus unto him, King Darius, live for ever. All the presidents of the kingdom, the governors, and the princes, the counsellors, and the captains, have consulted together to establish a royal statute, and to make a firm decree, that whosoever shall ask a petition of any God or man for thirty days, save of thee, O king, he shall be cast into the den of lions. Now, O king, establish the decree, and sign the writing, that it be not changed, according to the law of the Medes and Persians, which altereth not.

Wherefore king Darius signed the writing and the decree.

Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime.

Then these men assembled, and found Daniel praying and making supplication before his God. Then they came near, and spake before the king concerning the king's decree; Hast thou not signed a decree, that every man that shall ask a petition of any God or man within thirty days, save of thee, O king, shall be cast into the den of lions?

The king answered and said, The thing is true, according to the law of the Medes and Persians, which altereth not.

Then answered they and said before the king, That Daniel, which is of the children of the captivity of Judah, regardeth not thee, O king, nor the decree that thou hast signed, but maketh his petition three times a day.

DANIEL

Then the king, when he heard these words, was sore displeased with himself, and set his heart on Daniel to deliver him: and he laboured till the going down of the sun to deliver him.

Then these men assembled unto the king, and said unto the king, Know, O king, that the law of the Medes and Persians is, That no decree nor statute which the king establisheth may be changed.

Then the king commanded, and they brought Daniel, and cast him into the den of lions. Now the king spake and said unto Daniel, Thy God whom thou servest continually, he will deliver thee.

And a stone was brought, and laid upon the mouth of the den; and the king sealed it with his own signet, and with the signet of his lords; that the purpose might not be changed concerning Daniel.

Then the king went to his palace, and passed the night fasting: neither were instruments of musick brought before him: and his sleep went from him.

Then the king arose very early in the morning, and went in haste unto the den of lions. And when he came to the den, he cried with a lamentable voice unto Daniel: and the king spake and said to Daniel, O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions?

Then said Daniel unto the king, O king, live for ever. My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me: forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt.

Then was the king exceeding glad for him, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he believed in his God.

And the king commanded, and they brought those men which had accused Daniel, and they cast them into the den of lions, them, their children, and their wives; and the lions had the mastery of them, and brake all their bones in pieces or ever they came at the bottom of the den.

DANIEL

Then king Darius wrote unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you. I make a decree, That in every dominion of my kingdom men tremble and fear before the God of Daniel: for he is the living God, and stedfast for ever, and his kingdom that which shall not be destroyed, and his dominion shall be even unto the end. He delivereth and rescueth, and he worketh signs and wonders in heaven and in earth, who hath delivered Daniel from the power of the lions.

So this Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian.

THE VISION OF THE FOUR BEASTS

DANIEL

In the first year of Belshazzar king of Babylon Daniel had **7**:1
a dream and visions of his head upon his bed: then he wrote
the dream, and told the sum of the matters.

Daniel spake and said, I saw in my vision by night, and, behold, the four winds of the heaven strove upon the great sea.
And four great beasts came up from the sea, diverse one from :3
another. The first was like a lion, and had eagle's wings: I
beheld till the wings thereof were plucked, and it was lifted up :4
from the earth, and made stand upon the feet as a man, and a man's heart was given to it. And behold another beast, a second, like to a bear, and it raised up itself on one side, and it had three ribs in the mouth of it between the teeth of it: and they said thus unto it, Arise, devour much flesh. After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it. After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it;
and it had ten horns. I considered the horns, and, behold, :7
there came up among them another little horn, before whom :8
there were three of the first horns plucked up by the roots:

Daniel

and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things.

7:9 I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood
:10 before him: the judgment was set, and the books were opened.

I beheld then because of the voice of the great words which the horn spake: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame. As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time.

:13 I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.

VICTORIES AND DEATH OF JUDAS MACCABEUS

I Maccabees

3:1 Then his son Judas, called Maccabeus, rose up in his stead. And all his brethren helped him, and so did all they that held with his father, and they fought with cheerfulness the battle of Israel. So he gat his people great honour, and put on a
:3 breastplate as a giant, and girt his warlike harness about him, and he made battles, protecting the host with his sword. In his acts he was like a lion, and like a lion's whelp roaring for his prey. For he pursued the wicked, and sought them out, and burnt up those that vexed his people. Wherefore the wicked shrunk for fear of him, and all the workers of iniquity were troubled, because salvation prospered in his hand. He

grieved also many kings, and made Jacob glad with his acts, and his memorial is blessed for ever. Moreover he went through the cities of Juda, destroying the ungodly out of them, and turning away wrath from Israel: so that he was renowned unto the utmost part of the earth, and he received unto him such as were ready to perish.

Then Apollonius gathered the Gentiles together, and a great host out of Samaria, to fight against Israel. Which thing when Judas perceived, he went forth to meet him, and so he smote him, and slew him: many also fell down slain, but the rest fled. Wherefore Judas took their spoils, and Apollonius' sword also, and therewith he fought all his life long. 3:10

Now when Seron, a prince of the army of Syria, heard say that Judas had gathered unto him a multitude and company of the faithful to go out with him to war; he said, I will get me a name and honour in the kingdom; for I will go fight with Judas and them that are with him, who despise the king's commandment. So he made him ready to go up, and there went with him a mighty host of the ungodly to help him, and to be avenged of the children of Israel.

And when he came near to the going up of Bethhoron, Judas went forth to meet him with a small company: who, when they saw the host coming to meet them, said unto Judas, How shall we be able, being so few, to fight against so great a multitude and so strong, seeing we are ready to faint with fasting all this day? Unto whom Judas answered,

It is no hard matter for many to be shut up in the hands of a few; and with the God of heaven it is all one, to deliver with a great multitude, or a small company: for the victory of battle standeth not in the multitude of an host; but strength cometh from heaven. They come against us in much pride and iniquity to destroy us, and our wives and children, and to spoil us: but we fight for our lives and our laws. Wherefore the Lord himself will overthrow them before our face: and as for you, be ye not afraid of them.

Now as soon as he had left off speaking, he leapt suddenly upon them, and so Seron and his host was overthrown before him. And they pursued them from the going down of Beth-

I MACCABEES

noron unto the plain, where were slain about eight hundred men of them; and the residue fled into the land of the Philistines.

Then began the fear of Judas and his brethren, and an exceeding great dread, to fall upon the nations round about them: insomuch as his fame came unto the king, and all nations talked of the battles of Judas. . . .

4:36 Then said Judas and his brethren, Behold, our enemies are discomfited: let us go up to cleanse and dedicate the sanctuary.

Upon this all the host assembled themselves together, and went up into mount Sion. And when they saw the sanctuary desolate, and the altar profaned, and the gates burned up, and shrubs growing in the courts as in a forest, or in one of the mountains, yea, and the priests' chambers pulled down; they rent their clothes, and made great lamentation, and cast ashes upon their heads, and fell down flat to the ground upon their faces, and blew an alarm with the trumpets, and cried toward heaven. Then Judas appointed certain men to fight against those that were in the fortress, until he had cleansed the sanctuary. So he chose priests of blameless conversation, such as had pleasure in the law: who cleansed the sanctuary, and bare out the defiled stones into an unclean place.

And when as they consulted what to do with the altar of burnt offerings, which was profaned; they thought it best to pull it down, lest it should be a reproach to them, because the heathen had defiled it: wherefore they pulled it down, and laid up the stones in the mountain of the temple in a convenient place, until there should come a prophet to shew what should be done with them. Then they took whole stones according to the law, and built a new altar according to the former; and made up the sanctuary, and the things that were within the temple, and hallowed the courts.

They made also new holy vessels, and into the temple they brought the candlestick, and the altar of burnt offerings, and of incense, and the table. And upon the altar they burned incense, and the lamps that were upon the candlestick they lighted, that they might give light in the temple. Furthermore they set the loaves upon the table, and spread out the veils, and finished all the works which they had begun to make.

Now on the five and twentieth day of the ninth month, which is called the month Casleu, in the hundred forty and eighth year, they rose up betimes in the morning, and offered sacrifice according to the law upon the new altar of burnt offerings, which they had made. Look, at what time and what day the heathen had profaned it, even in that was it dedicated with songs, and citherns, and harps, and cymbals.

Then all the people fell upon their faces, worshipping and praising the God of heaven, who had given them good success. And so they kept the dedication of the altar eight days, and offered burnt offerings with gladness, and sacrificed the sacrifice of deliverance and praise. They decked also the forefront of the temple with crowns of gold, and with shields; and the gates and the chambers they renewed, and hanged doors upon them.

Thus was there very great gladness among the people, for that the reproach of the heathen was put away. . . .

Now Judas had pitched his tents at Eleasa, and three thousand chosen men with him: who seeing the multitude of the other army to be so great were sore afraid; whereupon many conveyed themselves out of the host, insomuch as there abode of them no more but eight hundred men. When Judas therefore saw that his host slipt away, and that the battle pressed upon him, he was sore troubled in mind, and much distressed, for that he had no time to gather them together. Nevertheless unto them that remained he said, Let us arise and go up against our enemies, if peradventure we may be able to fight with them. But they dehorted him, saying, We shall never be able: let us now rather save our lives, and hereafter we will return with our brethren and fight against them: for we are but few. Then Judas said, God forbid that I should do this thing, and flee away from them: if our time be come, let us die manfully for our brethren, and let us not stain our honour. 9:5

With that the host of Bacchides removed out of their tents, and stood over against them, their horsemen being divided into two troops, and their slingers and archers going before the host, and they that marched in the foreward were all mighty men. As for Bacchides, he was in the right wing: so the host drew near on the two parts, and sounded their trumpets. They also of Judas' side, even they sounded their trumpets also, so that the earth shook at the noise of the armies, and the battle continued from morning till night. Now when Judas perceived that Bacchides and the strength of his army were on the right side, he took with him all the hardy men, who discomfited the right wing, and pursued them unto the mount Azotus. But when they of the left wing saw that they of the right wing were discomfited, they followed upon Judas and those that were with him hard at the heels from behind: whereupon there was a sore battle, insomuch as many were slain on both parts. Judas also was killed, and the remnant fled. Then Jonathan and Simon took Judas their brother, and buried him in the sepulchre of his fathers in Modin. Moreover they bewailed him, and all Israel made great lamentation for him, and mourned many days, saying, How is the valiant man fallen, that delivered Israel! As for the other things concerning Judas and his wars, and the noble acts which he did, and his greatness, they are not written: for they were very many.

LYRIC POETRY

LYRIC POETRY

Prophecy, the most distinctive form of Biblical literature, had declined in the Persian period; but as prophecy declined, the genius of the Jews found expression in lyric poetry, in essays, in stories, and even in what is essentially a drama,—the Book of Job. The prophets themselves tended to the use of these other literary types. Jonah and the first half of Daniel are in story form; Malachi writes an argumentative essay; the late apocalyptic prophecies are highly ornate descriptive poetry, and some of the finest passages of the latest prophets are lyrical.

Though the development of the lyric as a literary type came very late, a lyrical tendency is observable in some of the earliest writing preserved in the Old Testament. Indeed, the first literary impulse of any primitive people always, so far as we can tell, finds expression in some measured chant or rhythmic utterance. Some brief burst of exultation over a victory, or a response of wonder at the marvels of nature, for example, may be so phrased that it appeals to the tribal mind. It may be repeated for generations and often changed and improved before it is written down. Verse riddles and oracles are likely to be among the earliest literary possession of a tribe. Examples of all of these early forms of poetry may be found in the Old Testament. Among the "Early Narratives" given in this volume, Miriam's song in "The Passage of the Red Sea" and the verse quotation from the Book of Jashar in "When the Sun and Moon Stood Still" may be taken as illustrations of the first two forms just mentioned, while Samson's riddles and the oracles in "Jacob and Esau" and "The Burning Bush" may be noted as examples of these early types.

Biblical poetry seems to begin from an impulse to respond to a more exalted emotion, and often sinks back into prose to rise once more into verse as the mood of the poet determines. The prophets often mingle verse and prose at random, and at times it is difficult to say in which form a passage should be printed.

For just as English prose tends to grow rhythmical as the thought or feeling behind it rises to a higher level, so the Hebrew writers tended to introduce the devices which constituted their type of versification when the thoughts they were expressing grew more poetic. And just as there is much English verse which is perfectly metrical but which is not poetry at all, so again the formulas which produced Biblical poetry may be employed while the thought remains on a prose level. The selection from Deuteronomy called "The Blessing and the Curse" is an instance of the former, and the maxims from Proverbs are examples of the latter.

Though Hebrew poetry usually had a fixed number of beats to the line, the number of unaccented syllables between the stressed ones was not regular, and hence Biblical poetry is not metrical. Parallelism of structure was regarded as the basic principle of verse. An analysis of PSALM I will show various ways in which parallelism was used; and as this is a late poem it will illustrate also the stanza development that is typical only of highly developed verse.

PSALM I

1. Blessed is the man that walketh not in the counsel of the ungodly,
Nor standeth in the way of sinners,
Nor sitteth in the seat of the scornful.
2. But his delight is in the law of the LORD;
And in his law doth he meditate day and night.
3. And he shall be like a tree planted by the rivers of water,
That bringeth forth his fruit in his season;
His leaf also shall not wither,
And whatsoever he doeth shall prosper.
4. The ungodly are not so;
But are like the chaff which the wind driveth away.
5. Therefore the ungodly shall not stand in the judgment,
Nor sinners in the congregation of the righteous.
6. For the LORD knoweth the way of the righteous;
But the way of the ungodly shall perish.

In the first verse or stanza the three verbs form a sequence, while the three phrases followed by *in the* are variants of the same idea. The second stanza offers a contrast to the first, and the second line of it expands and simplifies the first line. The third stanza enlarges upon the second, adding the new thought of reward; the second and third lines elaborate on a word in the first line; the fourth generalizes and caps the first three lines. The second line of the fourth stanza again develops the last half of the first. The fifth stanza is an example of one of the most frequent forms of the Hebrew couplet: the two halves of the first line are repeated in different terms in the corresponding halves of the second. In the final stanza, which sums up the entire poem, we have contrast in place of repetition, and the two halves of the second line reverse the order in the first line.

It will be seen from this that the possible varieties of parallelism are almost infinite, and that the poet employed any sort of balance or correspondence between the lines that came to him as he wrote. The simplest forms of the couplet, in which the second line caps the first by repetition or by contrast, gives emphasis and a tone of finality to the idea, and hence is often employed for epigrams or proverbs. A looser parallelism, which advances freely, gives greater opportunity for emotion, and often leads to patterns of great intricacy and beauty,—patterns which the poet invents as he writes and which may never occur again. Professor Moulton gives a careful analysis of the "Metrical System of Biblical Verse" in the *Modern Reader's Bible* (Macmillan) pages 1517–1530, and to this those are referred who wish a fuller study of the subject.

Later Biblical poetry employed some devices which come nearer to our modern ideas of prosody. The refrain is used in some of the psalms. Acrostic poems are of some frequency, Psalm 119 being the most elaborate; in this case each line of a long stanza begins with the same letter. The lamentation meter has a cadence which is peculiarly appropriate to the expression of grief. The lines are long and clearly separated into two parts, of which the first is echoed with a falling cadence in the second. Both the acrostic and lamentation forms are used in our first selections from Lamentations.

OCCASIONAL POEMS

Before coming to the Psalms, most of which come from after the exile, there are some earlier poems to consider. The first given below is a later expansion of Miriam's song in "The Passage of the Red Sea." Her brief stanza is repeated, a set poem added to it, and the whole attributed to Moses. Miriam's song may have come from the very time of the exodus; the references in the last part of this later ode indicate its approximate date. It is to Moses, too, that the great song from Deuteronomy is attributed, though this, like "David's Song of Deliverance" may be assigned to one of the later religious historians. All of the five poems that make up the Book of Lamentations were attributed to Jeremiah, probably on account of his intense devotion to Jerusalem.

Taken together, these poems give a brilliant interpretation of some of the outstanding events in the history of Israel from the exodus to the destruction of Jerusalem.

ODE IN COMMEMORATION OF THE ESCAPE FROM EGYPT

EXODUS

Then sang Moses and the children of Israel this song unto the LORD, and spake, saying, **15**:1

I will sing unto the Lord,
For he hath triumphed gloriously:
The horse and his rider
Hath he thrown into the sea.

I

The LORD is my strength and song, :2
And he is become my salvation:
He is my God,
And I will prepare him an habitation;
My father's God,
And I will exalt him.

Exodus

The Lord is a man of war:
  The Lord is his name.
Pharaoh's chariots and his host
    Hath he cast into the sea:
  His chosen captains also
    Are drowned in the Red sea.
The depths have covered them:
  They sank into the bottom as a stone.

II

Thy right hand, O Lord,
  Is become glorious in power:
Thy right hand, O Lord,
  Hath dashed in pieces the enemy.
And in the greatness of thine excellency
  Thou hast overthrown them
    That rose up against thee:
Thou sentest forth thy wrath,
  Which consumed them as stubble.
And with the blast of thy nostrils
  The waters were gathered together,
The floods stood upright as an heap,
  And the depths were congealed
    In the heart of the sea.
The enemy said,
  I will pursue, I will overtake,
  I will divide the spoil;
  My lust shall be satisfied upon them;
  I will draw my sword,
  My hand shall destroy them.
Thou didst blow with thy wind
  The sea covered them:
  They sank as lead in the mighty waters.

III

Who is like unto thee, O Lord, among the gods?
    Who is like thee,
  Glorious in holiness, fearful in praises,
    Doing wonders?

Exodus

Thou stretchest out thy right hand,
  The earth swallowed them.
Thou in thy mercy hast led forth
    The people which thou hast redeemed:
  Thou hast guided them in thy strength
    Unto thy holy habitation.
The people shall hear, and be afraid:
  Sorrow shall take hold
    On the inhabitants of Palestina.
Then the dukes of Edom shall be amazed;
  The mighty men of Moab,
Trembling shall take hold upon them;
All the inhabitants of Canaan
    Shall melt away.
Fear and dread shall fall upon them;
  By the greatness of thine arm
  They shall be as still as a stone;
Till thy people pass over, O Lord,
  Till the people pass over,
    Which thou hast purchased.

IV

    Thou shalt bring them in,
And plant them in the mountain of thine inheritance,
    In the place, O Lord,
Which thou hast made for thee to dwell in;
    In the sanctuary, O Lord,
Which thy hands have established.
The Lord shall reign for ever and ever.

THE SONG OF MOSES

Deuteronomy

And Moses spake in the ears of all the congregation of Israel the words of this song, until they were ended. 31:30

Give ear, O ye heavens, and I will speak; 32:1
And hear, O earth, the words of my mouth.
My doctrine shall drop as the rain,

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DEUTERONOMY

My speech shall distil as the dew,
As the small rain upon the tender herb,
And as the showers upon the grass:
Because I will publish the name of the LORD.
Ascribe ye greatness unto our God.
32:4 He is the Rock, his work is perfect:
For all his ways are judgment:
A God of truth and without iniquity,
Just and right is he.
They have corrupted themselves,
Their spot is not the spot of his children:
They are a perverse and crooked generation.
Do ye thus requite the LORD,
O foolish people and unwise?
Is not he thy father that hath bought thee?
Hath he not made thee, and established thee?
Remember the days of old,
Consider the years of many generations:
Ask thy father, and he will shew thee:
Thy elders, and they will tell thee.
:8 When the most High divided to the nations their inheritance,
When he separated the sons of Adam,
He set the bounds of the people
According to the number of the children of Israel.
For the LORD's portion is his people;
Jacob is the lot of his inheritance.
He found him in a desert land,
And in the waste howling wilderness;
He led him about, he instructed him,
He kept him as the apple of his eye,
As an eagle stirreth up her nest, fluttereth over her young,
Spreadeth abroad her wings, taketh them, beareth them on her wings:
So the LORD alone did lead him,
And there was no strange god with him.
He made him ride on the high places of the earth,
That he might eat the increase of the fields;

And he made him to suck honey out of the rock, and oil out of the flinty rock;
Butter of kine, and milk of sheep, with fat of lambs, 32:14
And rams of the breed of Bashan, and goats, with the fat of kidneys of wheat;
And thou didst drink the pure blood of the grape.
But Jeshurun waxed fat, and kicked:
Thou art waxen fat, thou art grown thick, thou art covered with fatness;
Then he forsook God which made him,
And lightly esteemed the Rock of his salvation.
They provoked him to jealousy with strange gods,
With abominations provoked they him to anger.
They sacrificed unto devils, not to God; to gods whom they knew not,
To new gods that came newly up, whom your fathers feared not.
Of the Rock that begat thee thou art unmindful,
And hast forgotten God that formed thee.
And when the LORD saw it, he abhorred them,
Because of the provoking of his sons, and of his daughters.
And he said,
I will hide my face from them,
I will see what their end shall be:
For they are a very froward generation,
Children in whom is no faith.
They have moved me to jealousy with that which is not God;
They have provoked me to anger with their vanities:
And I will move them to jealousy with those which are not a people;
I will provoke them to anger with a foolish nation.
For a fire is kindled in mine anger,
And shall burn unto the lowest hell,
And shall consume the earth with her increase,
And set on fire the foundations of the mountains.
I will heap mischiefs upon them;
I will spend mine arrows upon them.

DEUTERONOMY

32:24 They shall be burnt with hunger,
And devoured with burning heat, and with bitter destruction:
I will also send the teeth of beasts upon them,
With the poison of serpents of the dust.
The sword without, and terror within,
Shall destroy both the young man and the virgin, the suckling also
With the man of gray hairs.
I said, I would scatter them into corners,
I would make the remembrance of them to cease from among men:
Were it not that I feared the wrath of the enemy,
Lest their adversaries should behave themselves strangely,
And lest they should say, Our hand is high, and the LORD hath not done all this.
For they are a nation void of counsel,
Neither is there any understanding in them.
O that they were wise, that they understood this,
That they would consider their latter end!
How should one chase a thousand,
And two put ten thousand to flight,
Except their Rock had sold them,
And the LORD had shut them up?
For their rock is not as our Rock,
Even our enemies themselves being judges.
For their vine is of the vine of Sodom,
And of the fields of Gomorrah:
Their grapes are grapes of gall,
Their clusters are bitter:
Their wine is the poison of dragons,
And the cruel venom of asps.
Is not this laid up in store with me,
And sealed up among my treasures?
To me belongeth vengeance, and recompence;
Their foot shall slide in due time:
For the day of their calamity is at hand,
And the things that shall come upon them make haste.

DEUTERONOMY

For the LORD shall judge his people,
And repent himself for his servants,
When he seeth that their power is gone,
And there is none shut up, or left.
And he shall say,
Where are their gods,
Their rock in whom they trusted,
Which did eat the fat of their sacrifices,
And drank the wine of their drink offerings?
Let them rise up and help you,
And be your protection,
See now that I, even I, am he,
And there is no god with me:
I kill, and I make alive; I wound, and I heal:
Neither is there any that can deliver out of my hand.
For I lift up my hand to heaven,
And say, I live for ever.
If I whet my glittering sword, **32**:41
And mine hand take hold on judgment;
I will render vengeance to mine enemies,
And will reward them that hate me.
I will make mine arrows drunk with blood, and my sword
shall devour flesh;
And that with the blood of the slain and of the captives,
From the beginning of revenges upon the enemy.
Rejoice, O ye nations, with his people:
For he will avenge the blood of his servants,
And will render vengeance to his adversaries,
And will be merciful unto his land, and to his people. . . .

DAVID'S SONG OF DELIVERANCE

II SAMUEL

And David spake unto the LORD the words of this song in **22**:1 the day that the LORD had delivered him out of the hand of all his enemies, and out of the hand of Saul: and he said,

The LORD is my rock, and my fortress,
And my deliverer;

II SAMUEL
22:3 The God of my rock;
In him will I trust:
He is my shield,
And the horn of my salvation,
My high tower, and my refuge,
My saviour;
Thou savest me from violence.
I will call on the LORD,
Who is worthy to be praised:
So shall I be saved from mine enemies.
When the waves of death compassed me,
The floods of ungodly men
Made me afraid;
:6 The sorrows of hell compassed me about;
The snares of death prevented me;
In my distress I called upon the LORD,
And cried to my God:
And he did hear my voice out of his temple,
And my cry did enter into his ears.
Then the earth shook and trembled;
The foundations of heaven moved
And shook, because he was wroth.
There went up a smoke out of his nostrils,
And fire out of his mouth devoured:
Coals were kindled by it.
He bowed the heavens also, and came down;
And darkness was under his feet.
And he rode upon a cherub, and did fly:
And he was seen upon the wings of the wind.
And he made darkness pavilions
Round about him,
Dark waters, and thick clouds of the skies.
:13 Through the brightness before him
Were coals of fire kindled.
The LORD thundered from heaven,
And the most High uttered his voice.
And he sent out arrows, and scattered them;
Lightning, and discomfited them.

And the channels of the sea appeared,
The foundations of the world were discovered,
At the rebuking of the LORD,
At the blast of the breath of his nostrils.
He sent from above, he took me;
He drew me out of many waters;
He delivered me from my strong enemy,
And from them that hated me:
For they were too strong for me.
They prevented me in the day
Of my calamity:
But the LORD was my stay.
He brought me forth also into a large place:
He delivered me,
Because he delighted in me.
The LORD rewarded me
According to my righteousness:
According to the cleanness of my hands
Hath he recompensed me.
For I have kept the ways of the LORD,
And have not wickedly departed
From my God.
For all his judgments were before me:
And as for his statutes,
I did not depart from them.
I was also upright before him,
And have kept myself from mine iniquity.
Therefore the LORD hath recompensed me
According to my righteousness;
According to my cleanness
In his eye sight.
With the merciful
Thou wilt shew thyself merciful,
And with the upright man
Thou wilt shew thyself upright.
With the pure
Thou wilt shew thyself pure; **22:27**
And with the froward

II Samuel

Thou wilt shew thyself unsavoury.
And the afflicted people thou wilt save:
But thine eyes are upon the haughty,
That thou mayest bring them down.
For thou art my lamp, O Lord:
And the Lord will lighten my darkness.
For by thee I have run through a troop:
By my God have I leaped over a wall.
As for God, his way is perfect;
The word of the Lord is tried:
He is a buckler to all them that trust in him.
For who is God, save the Lord?
And who is a rock, save our God?
God is my strength and power:
And he maketh my way perfect.
He maketh my feet like hinds' feet:
And setteth me upon my high places.
He teacheth my hands to war;
So that a bow of steel is broken
By mine arms.
Thou hast also given me
The shield of thy salvation:
And thy gentleness hath made me great.
Thou hast enlarged my steps under me;
So that my feet did not slip.
I have pursued mine enemies,
And destroyed them;
And turned not again
Until I had consumed them.
And I have consumed them,
And wounded them,
That they could not arise:
Yea, they are fallen under my feet.
For thou hast girded me
With strength to battle:
Them that rose up against me
Hast thou subdued under me.
Thou hast also given me

The necks of mine enemies,
That I might destroy them that hate me.
They looked, but there was none to save;
Even unto the Lord,
But he answered them not.
Then did I beat them as small
As the dust of the earth,
I did stamp them as the mire of the street,
And did spread them abroad.
Thou also hast delivered me
From the strivings of my people, 22:44
Thou hast kept me to be head of the heathen:
A people which I knew not shall serve me.
Strangers shall submit themselves unto me:
As soon as they hear,
They shall be obedient unto me.
Strangers shall fade away,
And they shall be afraid
Out of their close places.
The Lord liveth; and blessed be my rock;
And exalted be the God
Of the rock of my salvation.
It is God that avengeth me,
And that bringeth down
The people under me,
And that bringeth me forth
From mine enemies:
Thou also hast lifted me up on high
Above them that rose up against me:
Thou hast delivered me
From the violent man.
Therefore I will give thanks unto thee,
O Lord, among the heathen,
And I will sing praises unto thy name.
He is the tower of salvation for his king:
And sheweth mercy to his anointed,
Unto David, and to his seed for evermore.

A LAMENTATION OVER JERUSALEM FALLEN

Lamentations

1:1 How doth the city sit solitary,
That was full of people!
How is she become as a widow!
She that was great among the nations,
And princess among the provinces,
How is she become tributary!
:2 She weepeth sore in the night,
And her tears are on her cheeks:
Among all her lovers
She hath none to comfort her:
All her friends have dealt treacherously with her,
They are become her enemies.
:3 Judah is gone into captivity because of affliction,
And because of great servitude:
She dwelleth among the heathen,
She findeth no rest:
All her persecutors overtook her
Between the straits.
:4 The ways of Zion do mourn,
Because none come to the solemn feasts:
All her gates are desolate:
Her priests sigh,
Her virgins are afflicted,
And she is in bitterness.
:5 Her adversaries are the chief,
Her enemies prosper;
For the Lord hath afflicted her
For the multitude of her transgressions:
Her children are gone into captivity
Before the enemy.
And from the daughter of Zion
All her beauty is departed:
Her princes are become like harts
That find no pasture,
And they are gone without strength
Before the pursuer. . . .

LAMENTATIONS

Let us search and try our ways, 3:40
And turn again to the LORD.
Let us lift up our heart with our hands
Unto God in the heavens.
We have transgressed and have rebelled:
Thou hast not pardoned.
Thou hast covered with anger, :43
And persecuted us:
Thou hast slain,
Thou hast not pitied.
Thou hast covered thyself with a cloud,
That our prayer should not pass through.
Thou hast made us as the offscouring :45
And refuse in the midst of the people.
All our enemies have opened
Their mouths against us.
Fear and a snare is come upon us,
Desolation and destruction.
Mine eye runneth down with rivers of water
For the destruction of the daughter of my people.
Mine eye trickleth down, and ceaseth not,
Without any intermission,
Till the LORD look down,
And behold from heaven.
Mine eye affecteth mine heart
Because of all the daughters of my city.
Mine enemies chased me sore,
Like a bird, without cause.
They have cut off my life in the dungeon,
And cast a stone upon me. . . .

Remember, O LORD, what is come upon us: 5:1
Consider, and behold our reproach.
Our inheritance is turned to strangers,
Our houses to aliens.
We are orphans and fatherless.
Our mothers are as widows.
We have drunken our water for money;

Lamentations

Our wood is sold unto us.
Our necks are under persecution:
We labour, and have no rest.
5:6 We have given the hand to the Egyptians,
And to the Assyrians,
To be satisfied with bread.
Our fathers have sinned, and are not;
And we have borne their iniquities.
Servants have rules over us:
There is none that doth deliver us
Out of their hand.
:9 We gat our bread with the peril of our lives
Because of the sword of the wilderness.
:10 Our skin was black like an oven
Because of the terrible famine.
They ravished the women in Zion,
And the maids in the cities of Judah.
Princes are hanged up by their hand:
The faces of elders were not honoured.
:13 They took the young men to grind,
And the children fell under the wood.
The elders have ceased from the gate,
The young men from their musick.
The joy of our heart is ceased;
Our dance is turned into mourning.
The crown is fallen from our head:
Woe unto us, that we have sinned!
For this our heart is faint;
For these things our eyes are dim.
Because of the mountain of Zion,
Which is desolate,
The foxes walk upon it.
Thou, O Lord, remainest for ever;
Thy throne from generation to generation.
Wherefore dost thou forget us for ever,
And forsake us so long time?

LAMENTATIONS

Turn thou us unto thee, O LORD,
And we shall be turned;
Renew our days as of old.
But thou hast utterly rejected us;
Thou art very wroth against us.

PSALMS

It seems entirely probable that David's Lament over Saul and Jonathan was composed by King David himself, and some scholars maintain that his authorship of several of the Psalms is not impossible. This great and popular ruler was famous as a poet, just as Solomon his son was famous for his wisdom; and in both cases there must have been good warrant for their later reputations. Nothing was more natural than that the Psalms should be attributed to David and Proverbs to Solomon, just as the giving of the law was assigned to Moses and many later prophecies to Isaiah. The title "Psalms of David," however, referred originally to a collection from which these poems were taken. Collections of psalms were made at different times, but it was not until very late that the psalter was completed and arranged as we now have it.

The psalter was the hymn book of the Second Temple. By the time it was put into its present form many of the psalms had been revised to suit a later occasion. Thus Psalm 51 (our fifth here given) was written under the influence of the earlier prophets and opposes burnt offerings; the last five lines were added in accordance with later ideas. Very few of the psalms were written before the time of the exile; a few were composed during that period, but almost all were after the return. Those here grouped as "National Psalms" will reveal their significance more fully to those who are familiar with the history and attitude of the people, and these psalms have been arranged in a sequence with that in mind; but it should be remembered, also, that the experiences of the Jews as a nation, from their sufferings under foreign masters to their exultations in the triumphs of the Maccabees, are often recorded in psalms which seem to be personal. Sometimes it is impossible to say whether the poet is speaking for himself or on behalf of all Israel. He may even use the singular pronoun when he means the nation, as in Psalm 27:

Though an host should encamp against me,
  My heart shall not fear:
Though war should rise against me,
  In this will I be confident.

The Psalms, therefore, must not be thought of as divided sharply into the groups which for convenience we have chosen. A particular psalm, like 121, may be read as belonging to any one of the three groups, or to all three. But there may be some gain in considering the Psalms in connection with the three subjects with which they are chiefly concerned: the individual in his relation to God; the nation as a special and chosen people; and God's dominion and power, his righteousness and mercy, his laws and his promises of final redemption. In the psalms of this group the poet often breaks into pæons of adoration and praise; he rivals the lark that "sings hymns at heaven's gate;" he has put the highest words of exaltation into the hearts and mouths of millions of worshipers. The personal psalms also have given expression to the deepest emotions of penitence and faith that men have felt.

The Psalms are essentially timeless, and the keenest enjoyment of them, as of all lyrical poetry, is to be had by surrendering oneself to the sheer beauty of the words and the melody of the rhythm. Yet without question an added appreciation comes with a realization of the poet's own experiences and the occasion of his song. With most of the Psalms we can only imagine what this might have been, but the imaginative response we give aids our emotional enjoyment. This is particularly true in the group of National Psalms. After the passage of the Jordan (Psalm 114), the Israelites continued their march of conquest, rendering due thanks to the Lord of Hosts whom they regarded as their captain (46). The heathen kings they conquered raged in vain against them (2). But more powerful foes appeared, and Jerusalem was laid waste (79). The exiles lamented in captivity (137). At last they were joyously restored to their own home (85, 124, 126), and built the Second Temple (127, 122, 84). They realized that right living was essential if they were now to worship God in security and peace (15, 24). But oppression and mockery was their lot (42), until there came the one glorious moment in their later history, the amazing victories of the Maccabees; and the final strain is one of triumphant faith (98, 48, 92, 93). Many of the Psalms in the third group are hymns of praise and adoration to God evoked by this same occasion; and these Psalms are read with a fuller appreciation after reading the National Psalms.

It must be admitted that not all of the Psalms are on the same high level. Some manifest a thirst for vengeance in a way that has distressed good Christian people; but this, like so much more in the Old Testament, must be taken historically and the political situation must be realized. Some are conventional in tone and artificial in construction. Some are obscure, containing references which we cannot guess. But as an anthology of lyric poetry there has never been anything to compare with the Hebrew psalter.

The hymn in celebration of some royal marriage (Psalm 45) stands apart in being a secular rather than a religious poem, and forms an appropriate transition to the Song of Songs.

PERSONAL PSALMS

PSALM 23

PSALMS

The LORD is my shepherd; I shall not want.
:2 He maketh me to lie down in green pastures:
He leadeth me beside the still waters.
He restoreth my soul:
He leadeth me in the paths of righteousness for his name's sake.
:4 Yea, though I walk through the valley of the shadow of death,

Psalms

I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.
Thou preparest a table before me in the presence of mine enemies:
Thou anointest my head with oil; my cup runneth over.
Surely goodness and mercy shall follow me all the days of my life:
And I will dwell in the house of the Lord for ever.

Psalm 121

I will lift up mine eyes unto the hills, :1
From whence cometh my help.
My help cometh from the Lord,
Which made heaven and earth.
He will not suffer thy foot to be moved: :3
He that keepeth thee will not slumber.
Behold, he that keepeth Israel
Shall neither slumber nor sleep.
The Lord is thy keeper:
The Lord is thy shade upon thy right hand.
The sun shall not smite thee by day,
Nor the moon by night.
The Lord shall preserve thee from all evil:
He shall preserve thy soul.
The Lord shall preserve thy going out and thy coming in
From this time forth, and even for evermore.

Psalm 27

The Lord is my light and my salvation; whom shall I fear?
The Lord is the strength of my life; of whom shall I be afraid?
When the wicked, even mine enemies and my foes,
Came upon me to eat up my flesh, they stumbled and fell.
Though an host should encamp against me, my heart shall not fear:
Though war should rise against me, in this will I be confident.

One thing have I desired of the LORD, that will I seek after;
That I may dwell in the house of the LORD all the days of my life,
To behold the beauty of the LORD, and to inquire in his temple.
For in the time of trouble he shall hide me in his pavilion:
In the secret of his tabernacle shall he hide me;
He shall set me up upon a rock.
And now shall mine head be lifted up
Above mine enemies round about me:
Therefore will I offer in his tabernacle sacrifices of joy;
I will sing, yea, I will sing praises unto the LORD,
Hear, O LORD, when I cry with my voice:
Have mercy also upon me, and answer me.
When thou saidst, Seek ye my face;
My heart said unto thee, Thy face, LORD, will I seek.
Hide not thy face far from me;
Put not thy servant away in anger:
Thou hast been my help; leave me not,
Neither forsake me, O God of my salvation.
When my father and my mother forsake me,
Then the LORD will take me up.
Teach me thy way, O LORD,
And lead me in a plain path, because of mine enemies.
Deliver me not over unto the will of mine enemies:
For false witnesses are risen up against me, and such as breathe out cruelty.
I had fainted, unless I had believed
To see the goodness of the LORD in the land of the living.
Wait on the LORD: be of good courage, and he shall strengthen thine heart:
Wait, I say, on the LORD.

PSALM 91

He that dwelleth in the secret place of the most High
Shall abide under the shadow of the Almighty.
I will say of the LORD,

He is my refuge and my fortress: my God; in him will I trust.
Surely he shall deliver thee from the snare of the fowler,
And from the noisome pestilence.
He shall cover thee with his feathers, and under his wings shalt thou trust:
His truth shall be thy shield and buckler.
Thou shalt not be afraid for the terror by night;
Nor for the arrow that flieth by day;
Nor for the pestilence that walketh in darkness;
Nor for the destruction that wasteth at noonday.
A thousand shall fall at thy side,
And ten thousand at thy right hand; but it shall not come nigh thee.
Only with thine eyes shalt thou behold
And see the reward of the wicked.
Because thou hast made the Lord, which is my refuge,
Even the most High, thy habitation;
There shall no evil befall thee,
Neither shall any plague come nigh thy dwelling.
For he shall give his angels charge over thee,
To keep thee in all thy ways.
They shall bear thee up in their hands,
Lest thou dash thy foot against a stone.
Thou shalt tread upon the lion and adder:
The young lion and the dragon shalt thou trample under feet.
Because he hath set his love upon me, therefore will I deliver him:
I will set him on high, because he hath known my name.
He shall call upon me,
And I will answer him:
I will be with him in trouble;
I will deliver him, and honour him.
With long life will I satisfy him,
And shew him my salvation.

PSALM 51

Have mercy upon me, O God, according to thy loving-kindness:
According unto the multitude of thy tender mercies
Blot out my transgressions.
Wash me throughly from mine iniquity,
And cleanse me from my sin.
For I acknowledge my transgressions:
And my sin is ever before me.
Against thee, thee only, have I sinned,
And done this evil in thy sight:
That thou mightest be justified when thou speakest,
And be clear when thou judgest.
Behold, I was shapen in iniquity;
And in sin did my mother conceive me.
Behold, thou desirest truth in the inward parts:
And in the hidden part thou shalt make me to know wisdom.
7 Purge me with hyssop, and I shall be clean:
Wash me, and I shall be whiter than snow.
Make me to hear joy and gladness;
That the bones which thou hast broken may rejoice.
Hide thy face from my sins,
And blot out all mine iniquities.
Create in me a clean heart, O God;
And renew a right spirit within me.
Cast me not away from thy presence;
And take not thy holy Spirit from me.
Restore unto me the joy of thy salvation;
And uphold me with thy free Spirit.
Then will I teach transgressors thy ways;
And sinners shall be converted unto thee.
Deliver me from bloodguiltiness, O God, thou God of my salvation:
And my tongue shall sing aloud of thy righteousness.
O LORD, open thou my lips;
And my mouth shall shew forth thy praise.

Psalms

For thou desirest not sacrifice; else would I give it:
Thou delightest not in burnt offering.
The sacrifices of God are a broken spirit:
A broken and a contrite heart, O God, thou wilt not despise.
Do good in thy good pleasure unto Zion:
Build thou the walls of Jerusalem.
Then shalt thou be pleased with the sacrifices of righteousness, with burnt offering and whole burnt offering:
Then shall thy offer bullocks upon thine altar.

Psalm 139

O Lord, thou hast searched me, and known me.
Thou knowest my downsitting and mine uprising,
Thou understandest my thought afar off.
Thou compassest my path and my lying down,
And art acquainted with all my ways.
For there is not a word in my tongue,
But, lo, O Lord, thou knowest it altogether.
Thou hast beset me behind and before,
And laid thine hand upon me.
Such knowledge is too wonderful for me;
It is high, I cannot attain unto it.
Whither shall I go from thy Spirit?
Or whither shall I flee from thy presence?
If I ascend up into heaven, thou art there:
If I make my bed in hell, behold, thou art there.
If I take the wings of the morning,
And dwell in the uttermost parts of the sea;
Even there shall thy hand lead me,
And thy right hand shall hold me.
If I say, Surely the darkness shall cover me;
Even the night shall be light about me.
Yea, the darkness hideth not from thee; but the night shineth as the day:
The darkness and the light are both alike to thee.
For thou hast possessed my reins: :13
Thou hast covered me in my mother's womb.

I will praise thee;
For I am fearfully and wonderfully made:
Marvellous are thy works;
And that my soul knoweth right well.
:15 My substance was not hid from thee, when I was made in secret.
And curiously wrought in the lowest parts of the earth.
Thine eyes did see my substance, yet being unperfect;
And in thy book all my members were written,
Which in continuance were fashioned, when as yet there was none of them.
How precious also are thy thoughts unto me, O God!
How great is the sum of them!
If I should count them,
They are more in number than the sand:
When I awake, I am still with thee.
Surely thou wilt slay the wicked, O God:
Depart from me therefore, ye bloody men.
For they speak against thee wickedly,
And thine enemies take thy name in vain.
Do not I hate them, O LORD, that hate thee?
And am not I grieved with those that rise up against thee?
I hate them with perfect hatred:
I count them mine enemies.
Search me, O God, and know my heart:
Try me, and know my thoughts:
And see if there be any wicked way in me,
And lead me in the way everlasting.

NATIONAL PSALMS

PSALM 114

When Israel went out of Egypt,
The house of Jacob from a people of strange language;
Judah was his sanctuary, and Israel his dominion.
The sea saw it, and fled:
Jordan was driven back.

The mountains skipped like rams,
And the little hills like lambs.
What ailed thee, O thou sea, that thou fleddest? Thou Jordan, that thou wast driven back? :5
Ye mountains, that ye skipped like rams; and ye little hills, like lambs?
Tremble, thou earth, at the presence of the LORD,
At the presence of the God of Jacob;
Which turned the rock into a standing water,
The flint into a fountain of waters.

PSALM 46

God is our refuge and strength,
A very present help in trouble.
Therefore will not we fear, though the earth be removed,
And though the mountains be carried into the midst of the sea;
Though the waters thereof roar and be troubled,
Though the mountains shake with the swelling thereof.
There is a river, the streams whereof shall make glad the city of God,
The holy place of the tabernacles of the most High.
God is in the midst of her; she shall not be moved:
God shall help her, and that right early.
The heathen raged, the kingdoms were moved:
He uttered his voice, the earth melted.
The LORD of hosts is with us;
The God of Jacob is our refuge.
Come, behold the works of the LORD,
What desolations he hath made in the earth.
He maketh wars to cease unto the end of the earth;
He breaketh the bow, and cutteth the spear in sunder;
He burneth the chariot in the fire.
Be still, and know that I am God:
I will be exalted among the heathen,
I will be exalted in the earth.
The LORD of hosts is with us;
The God of Jacob is our refuge.

Psalms

Psalm 2

Why do the heathen rage,
And the people imagine a vain thing?
The kings of the earth set themselves,
And the rulers take counsel together, against the Lord, and against his anointed, saying,
Let us break their bands asunder,
And cast away their cords from us.
He that sitteth in the heavens shall laugh:
The Lord shall have them in derision.
Then shall he speak unto them in his wrath,
And vex them in his sore displeasure.
Yet have I set my king
Upon my holy hill of Zion.
I will declare the decree: the Lord hath said unto me,
Thou art my Son; this day have I begotten thee.
Ask of me, and I shall give thee the heathen for thine inheritance,
And the uttermost parts of the earth for thy possession.
Thou shalt break them with a rod of iron;
Thou shalt dash them in pieces like a potter's vessel.
Be wise now therefore, O ye kings:
Be instructed, ye judges of the earth
Serve the Lord with fear,
And rejoice with trembling.
Kiss the Son, lest he be angry,
And ye perish from the way, when his wrath is kindled but a little.
Blessed are all they that put their trust in him.

Psalm 79

O God, the heathen are come into thine inheritance;
Thy holy temple have they defiled; they have laid Jerusalem on heaps.
The dead bodies of thy servants
Have they given to be meat unto the fowls of the heaven,
The flesh of thy saints unto the beasts of the earth.

Their blood have they shed like water round about Jerusalem;
And there was none to bury them.
We are become a reproach to our neighbours,
A scorn and derision to them that are round about us.
How long, Lord? wilt thou be angry for ever?
Shall thy jealousy burn like fire?
Pour out thy wrath upon the heathen that have not known thee,
And upon the kingdoms that have not called upon thy name.
For they have devoured Jacob,
And laid waste his dwelling place.
O remember not against us former iniquities:
Let thy tender mercies speedily prevent us: for we are brought very low.
Help us, O God of our salvation, for the glory of thy name:
And deliver us, and purge away our sins, for thy name's sake.
Wherefore should the heathen say,
Where is their God?
Let him be known among the heathen in our sight
By the revenging of the blood of thy servants which is shed.
Let the sighing of the prisoner come before thee;
According to the greatness of thy power
Preserve thou those that are appointed to die;
And render unto our neighbours sevenfold into their bosom their reproach,
Wherewith they have reproached thee, O Lord.
So we thy people and sheep of thy pasture will give thee thanks for ever:
We will shew forth thy praise to all generations.

Psalm 137

By the rivers of Babylon, there we sat down,
Yea, we wept, when we remembered Zion.
We hanged our harps upon the willows in the midst thereof.
For there they that carried us away captive required of us a song;

And they that wasted us required of us mirth,
Saying, Sing us one of the songs of Zion.
How shall we sing the LORD's song
In a strange land?
If I forget thee, O Jerusalem,
Let my right hand forget her cunning.
If I do not remember thee,
Let my tongue cleave to the roof of my mouth;
If I prefer not Jerusalem above my chief joy.
:7 Remember, O LORD, the children of Edom in the day of Jerusalem;
Who said, Rase it, rase it, even to the foundation thereof.
O daughter of Babylon,
Who art to be destroyed;
Happy shall he be, that rewardeth thee
As thou hast served us.
Happy shall he be, that taketh
And dasheth thy little ones against the stones.

PSALM 85

:1 LORD, thou hast been favourable unto thy land:
Thou hast brought back the captivity of Jacob.
Thou hast forgiven the iniquity of thy people,
Thou hast covered all their sin.
Thou hast taken away all thy wrath:
Thou hast turned thyself from the fierceness of thine anger.
Turn us, O God of our salvation,
And cause thine anger toward us to cease.
Wilt thou be angry with us for ever?
Wilt thou draw out thine anger to all generations?
Wilt thou not revive us again:
That thy people may rejoice in thee?
Shew us thy mercy, O LORD,
And grant us thy salvation.
I will hear what God the LORD will speak:
For he will speak peace unto his people, and to his saints:
But let them not turn again to folly.
Surely his salvation is nigh them that fear him;

That glory may dwell in our land.
Mercy and truth are met together;
Righteousness and peace have kissed each other.
Truth shall spring out of the earth;
And righteousness shall look down from heaven.
Yea, the Lord shall give that which is good;
And our land shall yield her increase.
Righteousness shall go before him;
And shall set us in the way of his steps.

Psalm 124

If it had not been the Lord who was on our side,
Now may Israel say;
If it had not been the Lord who was on our side,
When men rose up against us:
Then they had swallowed us up quick,
When their wrath was kindled against us:
Then the waters had overwhelmed us,
The stream had gone over our soul:
Then the proud waters had gone over our soul.
Blessed be the Lord, who hath not given us
As a prey to their teeth.
Our soul is escaped as a bird out of the snare of the fowlers:
The snare is broken, and we are escaped.
Our help is in the name of the Lord,
Who made heaven and earth.

Psalm 126

When the Lord turned again the captivity of Zion,
We were like them that dream.
Then was our mouth filled with laughter,
And our tongue with singing:
Then said they among the heathen,
The Lord hath done great things for them,
The Lord hath done great things for us;
Whereof we are glad.
Turn again our captivity, O Lord,
As the streams in the south.

They that sow in tears shall reap in joy.
He that goeth forth and weepeth, bearing precious seed,
Shall doubtless come again with rejoicing, bringing his sheaves with him.

PSALM 127

:1 Except the LORD build the house,
They labour in vain that build it:
Except the LORD keep the city,
The watchman waketh but in vain.
:2 It is vain for you to rise up early, to sit up late, to eat the bread of sorrows:
For so he giveth his beloved sleep.
Lo, children are an heritage of the LORD:
And the fruit of the womb is his reward.
As arrows are in the hand of a mighty man;
So are children of the youth.
:5 Happy is the man
That hath his quiver full of them:
They shall not be ashamed,
But they shall speak with the enemies in the gate.

PSALM 122

I was glad when they said unto me,
Let us go into the house of the LORD.
Our feet shall stand within thy gates, O Jerusalem.
Jerusalem is builded
As a city that is compact together:
Whither the tribes go up, the tribes of the LORD, unto the testimony of Israel,
To give thanks unto the name of the LORD.
For there are set thrones of judgment,
The thrones of the house of David.
Pray for the peace of Jerusalem:
They shall prosper that love thee.
Peace be within thy walls,
And prosperity within thy palaces.

Psalms

For my brethren and companions' sakes,
I will now say, Peace be within thee.
Because of the house of the Lord our God
I will seek thy good.

Psalm 84

How amiable are thy tabernacles,
O Lord of hosts!
My soul longeth, yea, even fainteth for the courts of the Lord:
My heart and my flesh crieth out for the living God.
Yea, the sparrow hath found an house,
And the swallow a nest for herself, where she may lay her young,
Even thine altars, O Lord of hosts, my King, and my God.
Blessed are they that dwell in thy house: :4
They will be still praising thee.
Blessed is the man whose strength is in thee;
In whose heart are the ways of them.
Who passing through the valley of Baca make it a well;
The rain also filleth the pools.
They go from strength to strength,
Every one of them in Zion appeareth before God.
O Lord God of hosts, hear my prayer:
Give ear, O God of Jacob.
Behold, O God our shield,
And a look upon the face of thine anointed.
For a day in thy courts
Is better than a thousand.
I had rather be a doorkeeper in the house of my God,
Than to dwell in the tents of wickedness.
For the Lord God is a sun and shield: the Lord will give grace and glory:
No good thing will he withhold from them that walk uprightly.
O Lord of hosts,
Blessed is the man that trusteth in thee.

PSALM 15

LORD, who shall abide in thy tabernacle?
Who shall dwell in thy holy hill?
He that walketh uprightly, and worketh righteousness,
And speaketh the truth in his heart.
He that backbiteth not with his tongue,
Nor doeth evil to his neighbour,
Nor taketh up a reproach against his neighbour.
In whose eyes a vile person is contemned;
But he honoureth them that fear the LORD.
He that sweareth to his own hurt, and changeth not.
He that putteth not out his money to usury,
Nor taketh reward against the innocent.
He that doeth these things shall never be moved.

PSALM 24

The earth is the LORD's and the fulness thereof;
The world, and they that dwell therein.
For he hath founded it upon the seas,
And established it upon the floods.
Who shall ascend into the hill of the LORD?
Or who shall stand in his holy place?
:4 He that hath clean hands,
And a pure heart;
Who hath not lifted up his soul into vanity,
Nor sworn deceitfully.
He shall receive the blessing from the LORD,
And righteousness from the God of his salvation.
:6 This is the generation of them that seek him,
That seek thy face, O Jacob.
Lift up your heads, O ye gates;
And be ye lift up, ye everlasting doors; and the King of glory shall come in.
Who is this King of glory?
The LORD strong and mighty, the LORD mighty in battle.
Lift up your heads, O ye gates;
Even left them up, ye everlasting doors; and the King of glory shall come in.

Who is this King of glory?
The LORD of hosts, he is the King of glory.

PSALM 42

As the hart panteth after the water brooks,
So panteth my soul after thee, O God.
My soul thirsteth for God, for the living God:
When shall I come and appear before God?
My tears have been my meat day and night,
While they continually say unto me, Where is thy God?
When I remember these things,
I pour out my soul in me:
For I had gone with the multitude,
I went with them to the house of God, with the voice of joy and praise, with a multitude that kept holyday.
Why art thou cast down, O my soul?
And why art thou disquieted in me?
Hope thou in God:
For I shall yet praise him for the help of his countenance.
O my God, my soul is cast down within me:
Therefore will I remember thee from the land of Jordan, and of the Hermonites, from the hill Mizar.
Deep calleth unto deep at the noise of thy waterspouts:
All thy waves and thy billows are gone over me.
Ye the LORD will command his lovingkindness in the daytime,
And in the night his song shall be with me,
And my prayer unto the God of my life.
I will say unto God my rock,
Why hast thou forgotten me?
Why go I mourning because of the oppression of the enemy?
As with a sword in my bones, mine enemies reproach me;
While they say daily unto me, Where is thy God?
Why art thou cast down, O my soul?
And why art thou disquieted within me?
Hope thou in God:
For I shall yet praise him, who is the health of my countenance, and my God.

PSALM 98

O sing unto the LORD a new song; for he hath done marvellous things:
His right hand, and his holy arm, hath gotten him the victory.
The LORD hath made known his salvation:
His righteousness hath he openly shewed in the sight of the heathen.
:3 He hath remembered his mercy and his truth toward the house of Israel:
All the ends of the earth have seen the salvation of our God.
Make a joyful noise unto the LORD, all the earth:
Make a loud noise, and rejoice, and sing praise.
Sing unto the LORD with the harp;
With the harp, and the voice of a psalm.
With trumpets and sound of cornet
Make a joyful noise before the LORD, the King.
Let the sea roar, and the fulness thereof;
The world, and they that dwell therein.
Let the floods clap their hands:
Let the hills be joyful together before the LORD;
:9 For he cometh to judge the earth:
With righteousness shall he judge the world,
And the people with equity.

PSALM 48

:1 Great is the LORD, and greatly to be praised
In the city of our God, in the mountain of his holiness.
:2 Beautiful for situation, the joy of the whole earth,
Is mount Zion, on the sides of the north, the city of the great King.
God is known in her palaces for a refuge.
For, lo, the kings were assembled,
They passed by together.
They saw it, and so they marvelled;
They were troubled, and hasted away.
Fear took hold upon them there,
And pain, as of a woman in travail.

Thou breakest the ships of Tarshish with an east wind.
As we have heard, so have we seen
In the city of the LORD of hosts, in the city of our God:
God will establish it for ever.
We have thought of thy lovingkindness, O God,
In the midst of thy temple.
According to thy name, O God,
So is thy praise unto the ends of the earth:
Thy right hand is full of righteousness.
Let mount Zion rejoice,
Let the daughters of Judah be glad, because of thy judgments.
Walk about Zion, and go round about her:
Tell the towers thereof.
Mark ye well her bulwarks, consider her palaces;
That ye may tell it to the generation following.
For this God is our God for ever and ever:
He will be our guide even unto death.

PSALM 92

It is a good thing to give thanks unto the LORD,
And to sing praises unto thy name, O most High:
To shew forth thy lovingkindness in the morning,
And thy faithfulness every night,
Upon an instrument of ten strings, and upon the psaltery;
Upon the harp with a solemn sound.
For thou, LORD, hast made me glad through thy work:
I will triumph in the works of thy hands.
O LORD, how great are thy works!
And thy thoughts are very deep.
A brutish man knoweth not;
Neither doth a fool understand this.
When the wicked spring as the grass,
And when all the workers of iniquity do flourish;
It is that they shall be destroyed for ever:
But thou, LORD, art most high for evermore.
For, lo, thine enemies, O LORD,
For, lo, thine enemies shall perish;

PSALMS

All the workers of iniquity shall be scattered.
But my horn shalt thou exalt like the horn of an unicorn:
I shall be anointed with fresh oil.
Mine eye also shall see my desire on mine enemies,
And mine ears shall hear my desire of the wicked that rise up against me.
The righteous shall flourish like the palm tree:
He shall grow like a cedar in Lebanon.
Those that be planted in the house of the LORD
Shall flourish in the courts of our God.
They shall still bring forth fruit in old age;
They shall be fat and flourishing;
To shew that the LORD is upright: he is my rock,
And there is no unrighteousness in him.

PSALM 93

The LORD reigneth,
He is clothed with majesty;
The LORD is clothed with strength,
Wherewith he hath girded himself:
The world also is stablished,
That it cannot be moved.
Thy throne is established of old:
Thou art from everlasting.
The floods have lifted up, O LORD,
The floods have lifted up their voice;
The floods lift up their waves.
The LORD on high is mightier than the noise of many waters,
Yea, than the mighty waves of the sea.
Thy testimonies are very sure:
Holiness becometh thine house, O LORD, for ever.

PSALMS TO THE MAJESTY AND GLORY OF GOD

PSALM 19

PSALMS

The heavens declare the glory of God;
And the firmament sheweth his handywork.

Psalms

Day unto day uttereth speech,
And night unto night sheweth knowledge.
There is no speech nor language, :3
Where their voice is not heard.
Their line is gone out through all the earth, :4
And their words to the end of the world.
In them hath he set a tabernacle for the sun,
Which is as a bridegroom coming out of his chamber, :5
And rejoiceth as a strong man to run a race.
His going forth is from the end of the heaven, and his circuit unto the ends of it:
And there is nothing hid from the heat thereof.
The law of the Lord is perfect, converting the soul:
The testimony of the Lord is sure, making wise the simple:
The statutes of the Lord are right, rejoicing the heart:
The commandment of the Lord is pure, enlightening the eyes.
The fear of the Lord is clean, enduring for ever:
The judgments of the Lord are true and righteous altogether.
More to be desired are they than gold, yea, than much fine gold:
Sweeter also than honey and the honeycomb.
Moreover by them is thy servant warned:
And in keeping of them there is great reward.
Who can understand his errors?
Cleanse thou me from secret faults.
Keep back thy servant also from presumptuous sins;
Let them not have dominion over me:
Then shall I be upright,
And I shall be innocent from the great transgression.
Let the words of my mouth, and the meditation of my heart,
Be acceptable in thy sight, O Lord, my strength, and my redeemer.

Psalm 104

Bless the Lord, O my soul.
O Lord my God, thou art very great;

Thou art closed with honour and majesty.
Who coverest thyself with light as with a garment:
Who stretchest out the heavens like a curtain:
Who layeth the beams of his chambers in the waters:
Who maketh the clouds his chariot:
Who walketh upon the wings of the wind:
Who maketh his angels spirits;
His ministers a flaming fire:
Who laid the foundations of the earth,
That it should not be removed for ever.
Thou coveredst it with the deep as with a garment:
The waters stood above the mountains.
At thy rebuke they fled;
At the voice of thy thunder they hasted away.
They go up by the mountains;
They go down by the valleys unto the place which thou hast founded for them.
Thou hast set a bound that they may not pass over;
That they turn not again to cover the earth.
He sendeth the springs into the valleys,
Which run among the hills.
They give drink to every beast of the field:
The wild asses quench their thirst.
By them shall the fowls of the heaven have their habitation,
Which sing among the branches.
He watereth the hills from his chambers:
The earth is satisfied with the fruit of thy works.
He causeth the grass to grow for the cattle,
And herb for the service of man:
That he may bring forth food out of the earth;
And wine that maketh glad the heart of man,
And oil to make his face to shine,
And bread which strengtheneth man's heart.
The trees of the LORD are full of sap;
The cedars of Lebanon, which he hath planted;
Where the birds make their nests:
As for the stork, the fir trees are her house.

The high hills are a refuge for the wild goat;
And the rocks for the conies.
He appointed the moon for seasons:
The sun knoweth his going down.
Thou makest darkness, and it is night:
Wherein all the beasts of the forest do creep forth.
The young lions roar after their prey,
And seek their meat from God.
The sun ariseth, they gather themselves together,
And lay them down in their dens.
Man goeth forth unto his work
And to his labour until the evening.
O LORD, how manifold are thy works!
In wisdom hast thou made them all:
The earth is full of thy riches.
So is this great and wide sea,
Wherein are things creeping innumerable, both small and great beasts.
There go the ships:
There is that leviathan, whom thou hast made to play therein.
These wait all upon thee;
That thou mayest give them their meat in due season.
That thou givest them they gather:
Thou openest thine hand, they are filled with good.
Thou hidest thy face, they are troubled:
Thou takest away their breath, they die, and return to their dust.
Thou sendest forth thy Spirit, they are created:
And thou renewest the face of the earth.
The glory of the LORD shall endure for ever:
The LORD shall rejoice in his works.
He looketh on the earth, and it trembleth:
He toucheth the hills, and they smoke.
I will sing unto the LORD as long as I live:
I will sing praise to my God while I have my being.
My meditation of him shall be sweet:
I will be glad in the LORD.

Let the sinners be consumed out of the earth,
And let the wicked be no more.
Bless thou the LORD, O my soul. Praise ye the LORD.

PSALM 145

I will extol thee, my God, O king;
And I will bless thy name for ever and ever.
Every day will I bless thee;
And I will praise thy name for ever and ever.
Great is the LORD, and greatly to be praised;
And his greatness is unsearchable.
One generation shall praise thy works to another,
And shall declare thy mighty acts.
I will speak of the glorious honour of thy majesty,
And of thy wondrous works.
And men shall speak of the might of thy terrible acts:
And I will declare thy greatness.
They shall abundantly utter the memory of thy great goodness,
And shall sing of thy righteousness.
The LORD is gracious, and full of compassion;
Slow to anger, and of great mercy.
The LORD is good to all:
And his tender mercies are over all his works.
All thy works shall praise thee, O LORD;
And thy saints shall bless thee.
They shall speak of the glory of thy kingdom,
And talk of thy power;
To make known to the sons of men his mighty acts,
And the glorious majesty of his kingdom.
Thy kingdom is an everlasting kingdom,
And thy dominion endureth throughout all generations.
The LORD upholdeth all that fall,
And raiseth up all those that be bowed down.
The eyes of all wait upon thee;
And thou givest them their meat in due season.
Thou openest thine hand,

Psalms

And satisfiest the desire of every living thing.
The Lord is righteous in all his ways,
And holy in all his works.
The Lord is nigh unto all them that call upon him,
To all that call upon him in truth.
He will fulfil the desire of them that fear him:
He also will hear their cry, and will save them.
The Lord preserveth all them that love him:
But all the wicked will he destroy.
My mouth shall speak the praise of the Lord;
And let all flesh bless his holy name for ever and ever.

Psalm 8

O Lord our Lord,
How excellent is thy name in all the earth!
Who hast set thy glory above the heavens.
Out of the mouth of babes and sucklings
Hast thou ordained strength because of thine enemies,
That thou mightest still the enemy and the avenger.
When I consider thy heavens, the work of thy fingers,
The moon and the stars, which thou hast ordained;
What is man, that thou art mindful of him?
And the son of man, that thou visitest him?
For thou hast made him a little lower than the angels, :5
And hast crowned him with glory and honour.
Thou madest him to have dominion
Over the works of thy hands;
Thou hast put all things under his feet:
All sheep and oxen,
Yea, and the beasts of the field;
The fowl of the air, and the fish of the sea,
And whatsoever passeth through the paths of the seas.
O Lord our Lord,
How excellent is thy name in all the earth!

Psalm 90

Lord, thou hast been our dwelling place in all generations.
Before the mountains were brought forth,

Or ever thou hadst formed the earth and the world,
Even from everlasting to everlasting, thou art God.
:3 Thou turnest man to destruction;
And sayest, Return, ye children of men,
For a thousand years in thy sight are but as yesterday when it is past,
And as a watch in the night.
Thou carriest them away as with a flood; they are as a sleep:
In the morning they are like grass which groweth up.
In the morning it flourisheth, and groweth up;
In the evening it is cut down, and withereth.
For we are consumed by thine anger,
And by thy wrath we are troubled.
Thou hast set our iniquities before thee,
Our secret sins in the light of thy countenance.
For all our days are passed away in thy wrath:
We spend our years as a tale that is told.
The days of our years are three score years and ten;
And if by reason of strength they be fourscore years,
Yet is their strength labour and sorrow; for it is soon cut off, and we fly away.
Who knoweth the power of thine anger?
Even according to thy fear, so is thy wrath.
So teach us to number our days,
That we may apply our hearts unto wisdom.
Return, O LORD, how long?
And let it repent thee concerning thy servants.
O satisfy us early with thy mercy;
That we may rejoice and be glad all our days.
Make us glad according to the days
Wherein thou hast afflicted us,
And the years wherein we have seen evil.
Let thy work appear unto thy servants,
And thy glory unto their children.
And let the beauty of the LORD our God be upon us:
And establish thou the work of our hands upon us;
Yea, the work of our hands establish thou it.

PSALM 103

Bless the LORD, O my soul:
And all that is within me, bless his holy name.
Bless the LORD, O my soul,
And forget not all his benefits:
Who forgiveth all thine iniquities;
Who healeth all thy diseases;
Who redeemeth thy life from destruction;
Who crowneth thee with lovingkindness and tender mercies;
Who satisfieth thy mouth with good things;
So that thy youth is renewed like the eagle's.
The LORD executeth righteousness
And judgment for all that are oppressed.
He made known his ways unto Moses,
His acts unto the children of Israel.
The LORD is merciful and gracious,
Slow to anger, and plenteous in mercy.
He will not always chide:
Neither will he keep his anger for ever.
He hath not dealt with us after our sins;
Nor rewarded us according to our iniquities.
For as the heaven is high above the earth,
So great is his mercy toward them that fear him.
As far as the east is from the west,
So far hath he removed our transgressions from us.
Like as a father pitieth his children,
So the LORD pitieth them that fear him.
For he knoweth our frame;
He remembereth that we are dust.
As for man, his days are as grass:
As a flower of the field, so he flourisheth.
For the wind passeth over it, and it is gone;
And the place thereof shall know it no more.
But the mercy of the LORD
Is from everlasting to everlasting upon them that fear him,
And his righteousness unto children's children;

To such as keep his covenant,
And to those that remember his commandments to do them.
The Lord hath prepared his throne in the heavens;
And his kingdom ruleth over all.
Bless the Lord, ye his angels, that excel in strength,
That do his commandments, hearkening unto the voice of his word.
Bless ye the Lord, all ye his hosts;
Ye ministers of his, that do his pleasure.
Bless the Lord, all his works in all places of his dominion:
Bless the Lord, O my soul.

Psalm 146

Praise ye the Lord.
Praise the Lord, O my soul.
While I live will I praise the Lord;
I will sing praises unto my God while I have any being.
Put not your trust in princes,
Nor in the son of man, in whom there is no help.
His breath goeth forth, he returneth to his earth;
In that very day his thoughts perish.
Happy is he that hath the God of Jacob for his help,
Whose hope is in the Lord his God:
Which made heaven, and earth,
The sea, and all that therein is:
Which keepeth truth for ever:
Which executeth judgment for the oppressed:
Which giveth food to the hungry.
:7 The Lord looseth the prisoners:
The Lord openeth the eyes of the blind:
The Lord raiseth them that are bowed down:
The Lord loveth the righteous:
The Lord preserveth the strangers;
He relieveth the fatherless and widow:
But the way of the wicked he turneth upside down.
The Lord shall reign for ever,
Even thy God, O Zion, unto all generations. Praise ye the Lord.

Psalm 29

Give unto the Lord, O ye mighty, :1
Give unto the Lord glory and strength.
Give unto the Lord the glory due unto his name;
Worship the Lord in the beauty of holiness.
The voice of the Lord is upon the waters:
The God of glory thundereth:
The Lord is upon many waters.
The voice of the Lord is powerful;
The voice of the Lord is full of majesty.
The voice of the Lord breaketh the cedars;
Yea, the Lord breaketh the cedars of Lebanon.
He maketh them also to skip like a calf; :6
Lebanon and Sirion like a young unicorn.
The voice of the Lord divideth the flames of fire.
The voice of the Lord shaketh the wilderness;
The Lord shaketh the wilderness of Kadesh.
The voice of the Lord maketh the hinds to calve, :9
And discovereth the forests:
And in his temple doth every one speak of his glory.
The Lord sitteth upon the flood;
Yea, the Lord sitteth King for ever.
The Lord will give strength unto his people;
The Lord will bless his people with peace.

Psalm 95

O come, let us sing unto the Lord:
Let us make a joyful noise to the rock of our salvation.
Let us come before his presence with thanksgiving,
And make a joyful noise unto him with psalms.
For the Lord is a great God,
And a great King above all gods.
In his hand are the deep places of the earth:
The strength of the hills is his also.
The sea is his, and he made it:
And his hands formed the dry land.
O come, let us worship and bow down:

Let us kneel before the LORD our maker.
For he is our God;
And we are the people of his pasture, and the sheep of his hand.
To day if ye will hear his voice,
Harden not your heart,
As in the provocation,
And as in the day of temptation in the wilderness:
When your fathers tempted me,
Proved me, and saw my work.
Forty years long was I grieved
With this generation, and said,
It is a people that do err in their heart, and they have not known my ways:
Unto whom I sware in my wrath that they should not enter into my rest.

PSALM 96

O sing unto the LORD a new song:
Sing unto the LORD, all the earth.
Sing unto the LORD, bless his name;
Shew forth his salvation from day to day.
Declare his glory among the heathen,
His wonders among all people.
For the LORD is great, and greatly to be praised:
He is to be feared above all gods.
For all the gods of the nations are idols:
But the LORD made the heavens.
Honour and majesty are before him:
Strength and beauty are in his sanctuary.
Give unto the LORD, O ye kindreds of the people,
Give unto the LORD glory and strength.
Give unto the LORD the glory due unto his name:
Bring an offering, and come into his courts.
O worship the LORD in the beauty of holiness:
Fear before him, all the earth.
Say among the heathen that the LORD reigneth:

Psalms

The world also shall be established that it shall not be moved:
He shall judge the people righteously.
Let the heavens rejoice, and let the earth be glad;
Let the sea roar, and the fulness thereof.
Let the field be joyful, and all that is therein:
Then shall all the trees of the wood rejoice before the Lord:
For he cometh, for he cometh to judge the earth:
He shall judge the world with righteousness,
And the people with his truth.

Psalm 67

God be merciful unto us, and bless us; :1
And cause his face to shine upon us;
That thy way may be known upon earth,
Thy saving health among all nations.
Let the people praise thee, O God;
Let all the people praise thee.
O let the nations be glad and sing for joy:
For thou shalt judge the people righteously,
And govern the nations upon earth.
Let the people praise thee, O God;
Let all the people praise thee.
Then shall the earth yield her increase;
And God, even our own God, shall bless us.
God shall bless us;
And all the ends of the earth shall fear him.

Psalm 148

Praise ye the Lord.
Praise ye the Lord from the heavens:
Praise him in the heights.
Praise ye him, all his angels:
Praise ye him, all his hosts.
Praise ye him, sun and moon:
Praise him, all ye stars of light.
Praise him, ye heavens of heavens,

PSALMS

And ye waters that be above the heavens.
Let them praise the name of the LORD:
For he commanded, and they were created.
He hath also established them for ever and ever:
He hath made a decree which shall not pass.
Praise the LORD from the earth,
Ye dragons, and all deeps:
Fire, and hail; snow, and vapours;
Stormy wind fulfilling his word:
Mountains, and all hills;
Fruitful trees, and all cedars:
Beasts, and all cattle;
Creeping things, and flying fowl:
Kings of the earth, and all people;
Princes, and all judges of the earth:
Both young men, and maidens;
Old men, and children:
Let them praise the name of the LORD:
For his name alone is excellent;
His glory is above the earth and heaven.
He also exalteth the horn of his people, the praise of all his saints;
Even of the children of Israel, a people near unto him. Praise ye the LORD.

A LITURGICAL PSALM

PSALMS

PSALM 136

O give thanks unto the LORD; for he is good:
For his mercy endureth for ever.
O give thanks unto the God of gods:
For his mercy endureth for ever.
O give thanks to the LORD of lords:
For his mercy endureth for ever.
To him who alone doeth great wonders:
For his mercy endureth for ever.

To him that by wisdom made the heavens:
For his mercy endureth for ever.
To him that stretched out the earth above the waters:
For his mercy endureth for ever.
To him that made great lights:
For his mercy endureth for ever:
The sun to rule by day:
For his mercy endureth for ever:
The moon and stars to rule by night:
For his mercy endureth for ever.
To him that smote Egypt in their firstborn:
For his mercy endureth for ever:
And brought out Israel from among them:
For his mercy endureth for ever:
With a strong hand, and with a stretched out arm:
For his mercy endureth for ever.
To him which divided the Red sea into parts:
For his mercy endureth for ever:
And made Israel to pass through the midst of it:
For his mercy endureth for ever:
But overthrew Pharaoh and his host in the Red sea:
For his mercy endureth for ever.
To him which led his people through the wilderness:
For his mercy endureth for ever.
To him which smote great kings:
For his mercy endureth for ever:
And slew famous kings:
For his mercy endureth for ever:
Sihon king of the Amorites:
For his mercy endureth for ever:
And Og the king of Bashan:
For his mercy endureth for ever:
And gave their land for an heritage:
For his mercy endureth for ever:
Even an heritage unto Israel his servant:
For his mercy endureth for ever.
Who remembered us in our low estate:
For his mercy endureth for ever:

Psalms

And hath redeemed us from our enemies:
For his mercy endureth for ever.
Who giveth food to all flesh:
For his mercy endureth for ever.
O give thanks unto the God of heaven:
For his mercy endureth for ever.

A MARRIAGE HYMN

Psalm 45

Psalms

My heart is inditing a good matter:
I speak of the things which I have made touching the king:
My tongue is the pen of a ready writer.
Thou art fairer than the children of men:
Grace is poured into thy lips:
Therefore God hath blessed thee for ever.
Gird thy sword upon thy thigh, O most mighty,
With thy glory and thy majesty.
And in thy majesty ride prosperously
Because of truth and meekness and righteousness;
And thy right hand shall teach thee terrible things.
Thine arrows are sharp in the heart of the king's enemies;
Whereby the people fall under thee.
Thy throne, O God, is for ever and ever:
The sceptre of thy kingdom is a right sceptre.
Thou lovest righteousness, and hatest wickedness:
Therefore God, thy God, hath anointed thee
With the oil of gladness above thy fellows.
All thy garments smell of myrrh, and aloes, and cassia,
Out of the ivory palaces, whereby they have made thee glad.
King's daughters were among thy honourable women:
Upon thy right hand did stand the queen in gold of Ophir.
Hearken, O daughter, and consider, and incline thine ear;
Forget also thine own people, and thy father's house;
So shall the king greatly desire thy beauty:
For he is thy Lord; and worship thou him.

And the daughter of Tyre shall be there with a gift;
Even the rich among the people shall intreat thy favour.
The king's daughter is all glorious within:
Her clothing is of wrought gold.
She shall be brought unto the king in raiment of needlework:
The virgins her companions that follow her
Shall be brought unto thee.
With gladness and rejoicing shall they be brought:
They shall enter into the king's palace.
Instead of thy fathers shall be thy children,
Whom thou mayest make princes in all the earth.
I will make thy name to be remembered in all generations:
Therefore shall the people praise thee for ever and ever.

THE SONG OF SOLOMON

The opening verse is the title (as is often the case in the Old Testament), and in the Revised Version the book is accordingly called The Song of Songs. This means the most excellent song, or the best of all songs. It was attributed to Solomon perhaps because he is mentioned in it. Its connection with his name may be what saved it from being utterly lost when all the Hebrew writings that were thought worthy of preservation were finally put together. It is quite possible, and indeed it seems very likely, that only a portion has come down to us. Many writings of the Hebrews must have perished; no people would have produced the body of religious literature that has been preserved without having written a great deal of secular poetry and prose. Indeed, much that we take as religious because we read it in the Bible was produced with no such intention.

Since the Song of Songs is included in the Bible, a religious interpretation of it is very natural. Though it is a poem or set of poems of courtship and marriage, it was read by the early Jews as a lyrical record of the relation of Yahweh and Israel. For this some of the early Christians substituted the relation of Christ to the Church, or to the individual soul. The allegorical interpretation finally determined the question of the book's inclusion in the canon; it was accepted by the synod in 90 A. D. But most people in recent times have recognized the poem as simply what it is,—a sequence of very beautiful love songs with Oriental opulence of imagery.

The Book of Canticles, as it is sometimes called, has been the subject of more disputes and more varieties of interpretation than any other poem of equal length. There have been attempts to reconstruct it as a drama. Some have made Solomon the hero and lover, some have considered him as the villain of the piece who separated the maiden and her shepherd lover for a time, and some have eliminated Solomon altogether and considered the shepherd lover as the "king." Although a dramatic story is suggested in the poems and all are in the form of dialogues or monologues, scholars are now practically agreed that the Song of Songs is an anthology of loosely connected lyrics intended to be sung at a marriage celebration.

In some parts of Syria the peasants still have a "king's week," during which the bridegroom wears a crown and is the "king" while the bride is "queen," and each has a bevy of companions like our groomsmen and bridesmaids. Songs, dances, and games mark the week's festivities as a great occasion. The climax is the "sword dance" of the bride herself, in which she brandishes a sword as she dances to symbolize the protection of her honor. Songs 17 and 18 in our arrangement may have been sung by the lover during the sword dance, and this would explain his referring to her as "terrible as an army with banners."

The incident suggested in Song 18 has been made by some critics the basis of the story. According to this interpretation, the Shulamite maiden and her shepherd lover are at Lebanon when King Solomon in all his splendor comes there with his train of attendants (Song 13). He is at once attracted by the beautiful maiden and addresses her with ardent admiration and wins her (14 and 15). But in the palace at Jerusalem the shepherd lover comes for her, and with all her love for him awakened she goes in search of him (16). In Song 22 she is with him once more; and in 23 she speaks of having resisted Solomon and won his permission to return.

If the idea of the poem were indeed the superiority of simple love to all the wealth and glory of Solomon, and the triumph of fidelity over the allurements of the exceedingly polygamous monarch, then no allegorical interpretation would be needed to make of the Song of Songs a religious or at least a highly moral poem. But it is very improbable that any such idea bothered the joyous creator of these lyrics. The planning of them as parts of a drama was equally far from his purpose. It is true that most or all of the songs can be fitted into the general plan suggested above; but even if this plot of a story is accepted (which it is not by many students of the Book) the relation of some of the songs to the rest is not clear and the arrangement of them is arbitrary. Song 2 would be spoken by the maiden after coming to the palace, and 3 would be a dialogue between her and her lover perhaps at the start. Songs 4, 5, and 6 may be taken together: first Solomon speaking of her beauty as adorned with his jewels; then the maiden in an aside referring to her lover; and then the lover speaking of her simple beauty and the woodland home he offers. But as soon as one tries to bring all the songs into accord with some preconceived scheme he meets with difficulties and inconsistencies. The temptation to arrange them is irresistible when once the idea of a consistent story seems to throw more light upon their meaning; and as a means of coming into a fuller literary appreciation of the little poems the exercise is worth the while. The same thing is true with Shakespeare's Sonnets; in both cases the effort to arrange and interpret should be made—and then should be abandoned. Goethe was one of many who tried to select and coördinate these lyrics, and who then wisely decided to leave them in their "hopeless but lovely confusion."

A possible explanation of the impossibility of fitting these songs together into a consistent whole is that they are folk songs which originated on different occasions during a long period of time. This is the view most commonly held today, though some still regard them as parts of a connected poem by a single author. But even if the date of some of them may go back to almost the time of the exile, the collection in its present form is as late as the later psalms,—about the third century B.C.

THE SONG OF SOLOMON

The Song of Solomon 1:1

The song of songs, which is Solomon's.

1

Let him kiss me with the kisses of his mouth:
For thy love is better than wine.
Because of the savour of thy good ointments
Thy name is as ointment poured forth,
Therefore do the virgins love thee.
Draw me, we will run after thee:
The king hath brought me
Into his chambers:
We will be glad and rejoice in thee,
We will remember thy love more than wine:
The upright love thee.

2

I am black, but comely,
O ye daughters of Jerusalem,
As the tents of Kedar,
As the curtains of Solomon.
Look not upon me, because I am black,
Because the sun hath looked upon me:
My mother's children were angry with me;
They made me the keeper of the vineyards;
But mine own vineyard have I not kept.

3

Tell me, O thou whom my soul loveth,
Where thou feedest,
Where thou makest thy flock to rest at noon:
For why should I be as one
That turneth aside by the flocks
Of thy companions?
If thou know not,
O thou fairest among women,
Go thy way forth

By the footsteps of the flock,
And feed thy kids
Beside the shepherds' tents.

4

I have compared thee, O my love,
To a company of horses
In Pharaoh's chariots.
Thy cheeks are comely with rows of jewels,
Thy neck with chains of gold.
We will make thee borders of gold
With studs of silver.

5

While the king sitteth at his table,
My spikenard sendeth forth
The smell thereof.
A bundle of myrrh
Is my wellbeloved unto me;
He shall lie all night
Betwixt my breasts.
My beloved is unto me
As a cluster of camphire
In the vineyards of En-gedi.

6

Behold, thou art fair, my love;
Behold, thou art fair;
Thou hast doves' eyes.
Behold, thou art fair, my beloved,
Yea, pleasant:
Also our bed is green.
The beams of our house are cedar,
And our rafters of fir.

7

2:1 I am the rose of Sharon,
And the lily of the valleys.
As the lily among the thorns,

So is my love among the daughters.
As the apple tree among the trees of the wood,
So is my beloved among the sons.
I sat down under his shadow
With great delight,
And his fruit was sweet to my taste.
He brought me to the banqueting house,
And his banner over me was love.
Stay me with flagons,
Comfort me with apples:
For I am sick of love.
His left hand is under my head,
And his right hand doth embrace me.
I charge you, O ye daughters of Jerusalem,
By the roes,
And by the hinds of the field,
That ye stir not up, nor awake my love,
Till he please.

8

The voice of my beloved!
Behold, he cometh
Leaping upon the mountains,
Skipping upon the hills.
My beloved is like a roe
Or a young hart:
Behold, he standeth behind our wall,
He looketh forth at the windows,
Shewing himself through the lattice.
My beloved spake, and said unto me,
Rise up, my love, my fair one,
And come away.
For, lo, the winter is past,
The rain is over and gone;
The flowers appear on the earth;
The time of the singing of birds is come,
And the voice of the turtle
Is heard in our land;
The fig tree putteth forth

Her green figs,
And the vines with the tender grape
Gives a good smell.
Arise, my love, my fair one,
And come away.

9

O my dove,
That art in the clefts of the rock,
In the secret places of the stairs,
Let me see thy countenance,
Let me hear thy voice;
For sweet is thy voice,
And thy countenance is comely.

10

Take us the foxes,
The little foxes,
That spoil the vines:
For our vines have tender grapes.

11

My beloved is mine, and I am his:
He feedeth among the lilies.
Until the day break,
And the shadows flee away,
Turn, my beloved,
And be thou like a roe or a young hart
Upon the mountains of Bether.

12

3:1 By night on my bed I sought him
Whom my soul loveth:
I sought him,
But I found him not.
I will rise now, and go about the city
In the streets,
And in the broad ways I will seek him
Whom my soul loveth:

I sought him,
But I found him not.
The watchmen that go about the city found me:
To whom I said,
Saw ye him whom my soul loveth?
It was but a little that I passed from them,
But I found him whom my soul loveth:
I held him, and would not let him go,
Until I had brought him
Into my mother's house,
And into the chamber of her
That conceived me.
I charge you, O ye daughters of Jerusalem,
By the roes,
And by the hinds of the field,
That ye stir not up,
Nor awake my love,
Till he please.

13

Who is this that cometh
Out of the wilderness
Like pillars of smoke,
Perfumed with myrrh and frankincense,
With all powders of the merchant?
Behold his bed, which is Solomon's;
Threescore valiant men are about it,
Of the valiant of Israel.
They all hold swords, being expert in war:
Every man hath his sword upon his thigh
Because of fear in the night.
King Solomon made himself a chariot
Of the wood of Lebanon.
He made the pillars thereof of silver,
The bottom thereof of gold,
The covering of it of purple,
The midst thereof being paved with love,
For the daughters of Jerusalem.
Go forth, O ye daughters of Zion,

And behold king Solomon with the crown
Wherewith his mother crowned him
In the day of his espousals,
And in the day of the gladness of his heart.

14

4:1 Behold, thou art fair, my love;
Behold, thou art fair;
Thou hast doves' eyes within thy locks:
Thy hair is as a flock of goats,
That appear from mount Gilead.
Thy teeth are like a flock of sheep
That are even shorn,
Which came up from the washing;
Whereof every one bear twins,
And none is barren among them.
Thy lips are like a thread of scarlet,
And thy speech is comely:
Thy temples are like a piece
Of a pomegranate within thy locks.
Thy neck is like the tower of David
Builded for an armoury,
Whereon there hang a thousand bucklers,
All shields of mighty men.
Thy two breasts are like two young roes
That are twins,
Which feed among the lilies.
Until the day break,
And the shadows flee away,
I will get me to the mountain of myrrh,
And to the hill of frankincense.
Thou art all fair, my love;
There is no spot in thee.

15

Come with me from Lebanon, my spouse,
With me from Lebanon:
Look from the top of Amana,
From the top of Shenir and Hermon,

From the lions' dens,
From the mountains of the leopards.
Thou hast ravished my heart,
My sister, my spouse;
Thou hast ravished my heart
With one of thine eyes,
With one chain of thy neck.
How fair is thy love, my sister, my spouse!
How much better is thy love than wine!
And the smell of thine ointments
Than all spices!
Thy lips, O my spouse, drop
As the honeycomb:
Honey and milk are under thy tongue;
And the smell of thy garments
Is like the smell of Lebanon.
A garden inclosed is my sister, my spouse;
A spring shut up, a fountain sealed.
Thy plants are an orchard of pomegranates,
With pleasant fruits;
Camphire, with spikenard,
Spikenard and saffron;
Calamus and cinnamon,
With all trees of frankincense;
Myrrh and aloes,
With all the chief spices:
A fountain of gardens,
A well of living waters,
And streams from Lebanon.
Awake, O north wind;
And come, thou south;
Blow upon my garden,
That the spices thereof may flow out.
Let my beloved come into his garden,
And eat his pleasant fruits.
I am come into my garden, **5:1**
My sister, my spouse:
I have gathered my myrrh

With my spice;
I have eaten my honeycomb with my honey;
I have drunk my wine with my milk:
Eat, O friends;
Drink, yea, drink abundantly,
O beloved.

16

I sleep, but my heart waketh:
It is the voice of my beloved
That knocketh,
Saying,
Open to me, my sister, my love,
My dove, my undefiled:
For my head is filled with dew,
And my locks with the drops of the night.
I have put off my coat;
How shall I put it on?
I have washed my feet;
How shall I defile them?
My beloved put in his hand
By the hole of the door,
And my bowels were moved for him.
I rose up to open to my beloved;
And my hands dropped with myrrh,
And my fingers with sweet smelling myrrh,
Upon the handles of the lock.
I opened to my beloved;
But my beloved had withdrawn himself,
And was gone:
My soul failed when he spake:
I sought him, but I could not find him;
I called him, but he gave me no answer.
The watchmen that went about the city found me,
They smote me, they wounded me;
The keepers of the walls took away my vail from me.
I charge you, O daughters of Jerusalem,
If ye find my beloved, that ye tell him,
That I am sick of love.

What is thy beloved
More than another beloved,
O thou fairest among women?
What is thy beloved
More than another beloved,
That thou dost so charge us?
My beloved is white and ruddy,
The chiefest among ten thousand.
His head is as the most fine gold,
His locks are bushy,
And black as a raven.
His eyes are as the eyes of doves
By the rivers of waters,
Washed with milk, and fitly set.
His cheeks are as a bed of spices,
As sweet flowers:
His lips like lilies,
Dropping sweet smelling myrrh,
His hands are as gold rings
Set with the beryl:
His belly is as bright ivory
Overlaid with sapphires.
His legs are as pillars of marble,
Set upon sockets of fine gold:
His countenance is as Lebanon,
Excellent as the cedars.
His mouth is most sweet:
Yea, he is altogether lovely.
This is my beloved,
And this is my friend,
O daughters of Jerusalem.
Whither is thy beloved gone, **6**:1
O thou fairest among women?
Whither is thy beloved turned aside?
That we may seek him with thee.
My beloved is gone down into his garden,
To the beds of spices,
To feed in the gardens,

And to gather lilies.
I am my beloved's, and my beloved is mine:
He feedeth among the lilies.

17

Thou art beautiful, O my love,
As Tirzah,
Comely as Jerusalem,
Terrible as an army with banners.
Turn away thine eyes from me,
For they have overcome me:
Thy hair is as a flock of goats
That appear from Gilead.
Thy teeth are as a flock of sheep
Which go up from the washing,
Whereof every one beareth twins,
And there is not one barren among them.
As a piece of a pomegranate
Are thy temples within thy locks.

18

There are threescore queens,
And fourscore concubines,
And virgins without number.
My dove, my undefiled is but one;
She is the only one of her mother,
She is the choice one of her that bare her.
The daughters saw her,
And blessed her;
Yea, the queens and the concubines,
And they praised her, [saying]
Who is she that looketh forth as the morning,
Fair as the moon, clear as the sun,
And terrible as an army with banners?

19

I went down into the garden of nuts
To see the fruits of the valley,

And to see whether the vine flourished,
And the pomegranates budded.
Or ever I was aware, my soul made me
Like the chariots of Ammi-nadib.
Return, return, O Shulamite;
Return, return, that we may look upon thee.
What will ye see in the Shulamite?
As it were the company of two armies.

20

How beautiful are thy feet with shoes, **7**:1
O prince's daughter!
The joints of thy thighs are like jewels,
The work of the hands of a cunning workman.
Thy navel is like a round goblet,
Which wanteth not liquor:
Thy belly is like an heap of wheat
Set about with lilies.
Thy two breasts are like two young roes
That are twins.
Thy neck is as a tower of ivory;
Thine eyes like the fishpools in Heshbon,
By the gate of Bath-rabbim:
Thy nose is as the tower of Lebanon
Which looketh toward Damascus.
Thine head upon thee is like Carmel,
And the hair of thine head like purple;
The king is held in the galleries.
How fair and how pleasant art thou, O love,
For delights!
This thy stature is like to a palm tree,
And thy breasts to clusters of grapes.
I said, I will go up to the palm tree,
I will take hold of the boughs thereof:
Now also thy breasts shall be
As clusters of the vine,
And the smell of thy nose like apples;
And the roof of thy mouth

Like the best wine for my beloved,
That goeth down sweetly,
Causing the lips of those that are asleep
To speak.
I am my beloved's,
And his desire is toward me.

21

Come, my beloved, let us go forth into the field;
Let us lodge in the villages.
Let us get up early to the vineyards;
Let us see if the vine flourish,
Whether the tender grape appear,
And the pomegranates bud forth:
There will I give thee my loves.
The mandrakes give a smell,
And at our gates are all manner
Of pleasant fruits, new and old,
Which I have laid up for thee,
O my beloved.
8:1 O that thou wert as my brother,
That sucked the breasts of my mother!
When I should find thee without,
I would kiss thee;
Yea, I should not be despised.
I would lead thee, and bring thee
Into my mother's house,
Who would instruct me:
I would cause thee to drink of spiced wine
Of the juice of my pomegranate.
His left hand should be under my head,
And his right hand should embrace me.
I charge you, O daughters of Jerusalem,
That ye stir not up, nor awake my love,
Until he please.

22

Who is this that cometh up
From the wilderness,

Leaning upon her beloved?
I raised up under the apple tree:
There thy mother brought thee forth:
There she brought thee forth that bare thee.
Set me as a seal upon thine heart,
As a seal upon thine arm:
For love is strong as death;
Jealousy is cruel as the grave:
The coals thereof are coals of fire,
Which hath a most vehement flame.
Many waters cannot quench love,
Neither can the floods drown it:
If a man would give all the substance
Of his house for love,
It would utterly be contemned.

23

We have a little sister,
And she hath no breasts:
What shall we do for our sister
In the day when she shall be spoken for?
If she be a wall,
We will build upon her a palace of silver:
And if she be a door,
We will inclose her with boards of cedar.
I am a wall, and my breasts like towers:
Then was I in his eyes as one that found favour.

24

Solomon had a vineyard at Baal-hamon;
He let out the vineyard unto keepers;
Every one for the fruit thereof was to bring
A thousand pieces of silver.
My vineyard, which is mine, is before me:
Thou, O Solomon, must have a thousand,
And those that keep the fruit thereof two hundred.

THE SONG OF SOLOMON

25

Thou that dwellest in the gardens,
The companions hearken to thy voice:
Cause me to hear it.
Make haste, my beloved,
And be thou like to a roe or to a young hart
Upon the mountains of spices.

DRAMATIC POETRY

DRAMATIC POETRY

Though the Hebrews had no theater and did not develop the acted drama as a form of art, the dramatic instinct in them was very pronounced. This is apparent in many of the early narratives. The story of Joseph and his brothers has been dramatised, as have also the later stories of Esther and of Judith. The dramatic element is equally noticeable in the prophets. Mention has already been made of the tendency of some of them to impersonate Israel, or Yahweh, or the wicked, or the enemies of Israel, without always saying who is the supposed speaker. Ezekiel acted out some of his prophecies. Not only the Song of Songs but some of the Psalms are dramatic lyrics. In Psalm 24 this element is very apparent. Psalm 2 is dramatic throughout, with four different speakers.

But probably after the great Greek tragic poets, Æschylus, Sophocles and Euripides, had become known in Palestine, there appeared a man who is their equal in sublimity and tragic power. He had no intention, in writing the discussion between Job and his friends, of producing a drama; but this discussion, nevertheless, carries the appeal of great tragedy, and Job has been presented effectively on the stage in our own time. For this reason the editor has followed the example of Moulton and others in giving the name of the speaker in place of the line in which his speech is introduced.

It is to the dramatic poem of Job that we must now turn.

JOB

There was a popular story, probably originally an Arabian story, about a good and patient man named Job, who lost his possessions and his children and was afflicted with a terrible form of leprosy or some agonizing skin disease—we cannot say just what the "boils" were—but who never complained or charged God foolishly. His wife told him to curse God and die, and three friends came and said things of which we have no record in the story as it has come down to us. At last Yahweh rebuked these friends for what they had said, but praised Job for what he had said in reply. He then restored Job from his sufferings and gave him twice as great a fortune as he had before.

This story was current among the Jews. It was quite in line with the orthodox belief, still held by many people, that God will reward the virtuous and punish the wicked. In the old story, now partly preserved at the beginning and the end of the Book as it stands in the Bible, Job must surely have taken this position, and the friends, like Job's wife, must have tried to turn him aside from his patience and his faith. But the great tragic poet who rehandled the story about the fourth century B.C., had other and very different ideas about the matter. Suppose you were Job, and had done nothing to deserve them when these losses and sufferings came upon you. How would you feel about the matter then? The poet writes as a man might who has himself suffered out of all proportion to any offense that he can truly lay to his account; who has looked about him with fearless eyes and seen the undeniable fact that the wicked are not punished but often prosper exceedingly and are happy; who had considered the possibility of immortality as a solution, an idea which was then for the first time gaining some currency among the Jews, but had laid it reluctantly aside as a flattering belief for which there was no warrant; who had never doubted that Yahweh was in direct control of all human affairs, and who had cried out to him in his pain and perplexity and asked why these things are so. It may be that he thought of Job as representing innocent and suffering Israel, to whom the promises of Deutero-Isaiah had not been fulfilled; but even if this was also in his mind, the poet could not have written as he did unless he had deeply considered for himself the problem of the presence of evil and injustice in God's universe.

The author of the great central portion of Job gave to his hero a devotion to truth and magnificent courage. To the three friends he assigned the rôle of upholding the orthodox position,—a position that was finding expression in current psalms, in Psalm 1 for example. He presents this belief through the friends fully and repeatedly, but always to have Job meet it with the fundamental objection that it is not in accordance with the facts of life. They are steeped in their conventional conviction that Job must have sinned because, sure enough, he is paying the penalty; and they urge him to repent. But Job will not lie about it. He has not sinned and he will not pretend that he has. By the very terms of the old story Job was innocent. Yahweh points him out to Satan as "a perfect and an upright man, one that feareth God, and escheweth evil;" and after consenting to Job's sufferings Yahweh reminds Satan that Job stood the test "although thou movedst me against him, to destroy him *without cause*."

There is superb scorn in Job's answer when each of the three friends has spoken:

No doubt but ye are the people,
And wisdom shall die with you.

Later in the same speech he accuses as liars all those who say that God does things according to the way that they consider just. He is withering in his contempt:

Will ye speak unrighteously for God,
And talk deceitfully for him?
Will ye respect his person?
Will ye contend for God?
Is it good that he should search YOU out?

This is the revised version rendering. The notes should be carefully examined in studying Job, for at times the authorized version gives a totally wrong meaning. The translators in 1611 could perhaps not bring themselves to believe that Job could be as daring and defiant as he is. Thus they make Job say, "I know that my Redeemer liveth," when this gives just the opposite meaning to what he really says. He is convinced that he will be vindicated, not redeemed from sins which he has not committed.

After the first round of speeches there is no distinction in the characterization of the three friends. They reiterate the old argument till we grow as impatient with it as Job himself. Our interest centers wholly upon Job. He stands out as a great tragic and heroic figure as he cries out in pain, or calls in yet deeper anguish for some light upon the problem that his sufferings have brought home to him; as he enlarges upon the power and majesty of God but places side by side with it the triumph of evil in God's world; as he rehearses scraps of the old orthodoxy in which he himself has been nurtured to smother them with the overwhelming facts as he now sees them; as he defies God to show him wherein he has deserved to be the victim of his anger and persecution; as he holds fast to his integrity, with the dawning hope that in the end he will be vindicated, and ends his challenge to the Almighty with a triumphant rehearsal of his spotless life. This is the pride of a strong man and a true one; not the vainglorious boastings of a fool. Job never questions the idea that a personal God is responsible for his suffering; to doubt that would have been impossible to a Hebrew of that period. But this is the very cause of his dismay, and the reason for his defiance:

If it be not HE,
WHO, then, is it?

No word need be added as to the sweep and grandeur of the poetry; and the special methods of Biblical argument and Biblical verse will give no difficulty to those who have read the prophecies and the psalms.

The speech by the Voice from the whirlwind is often attributed to a later writer, but the present editor is strongly convinced that it was written by the same poet. The unsatisfying answer, which is really no solution of the problem at all, is what this poet might well have written if he attempted to give positiveness and completeness to his work; and artistically, as well as from the standpoint of a constructive thinker, this conclusion of the drama is strongly called for. The poetry continues on the same high level, and there is nothing in the speech which runs counter to the drama as a whole. That another idea is presented by the Voice is a necessity of the dramatic structure.

A more positive solution of the problem raised by Job is suggested by the Prologue in Heaven. Satan, or the Adversary as the revised version calls him, is a questioning though not an evil spirit, who holds the cynical belief that a man is good only in order to be rewarded for it. Let us have a test case. Let a man who is good be punished with the most terrible afflictions and see if he will continue to be good. Satan believes that he will not; Yahweh maintains that Job will.

This is not worked out any further, but it hints at the very essence of the whole matter. If the orthodox position were true, if the righteous were always rewarded and the wicked punished, what virtue would there be in being good? Morality would sink to the level of a smug prudentiality,—a working for rewards either in this world or some other. There would be no room for disinterested virtue in the universe. It would no longer be a moral universe at all.

The introduction of Satan indicates that the story itself in its present form could not go very far back. Satan is unheard of in the Old Testament except in the very latest writings. Still later he was identified with the serpent in Genesis, but such an idea was far removed from the writer of the story of the Garden of Eden. The passages in which Satan figures may be removed bodily from the introductory chapters of Job, and a continued narrative will be left.

The end of this narrative was restored when the Book of Job was put into its final form by someone who was apparently unconscious of the absurdity and even irony of offering this quaint solution to the problem after the whole matter had been considered on a different level.

THE STORY OF JOB

Job

1:1 There was a man in the land of Uz, whose name was Job; and that man was perfect and upright, and one that feared God, and eschewed evil. And there were born unto him seven sons and three daughters. His substance also was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she asses, and a very great household; so that this man was the greatest of all the men of the east.

And his sons went and feasted in their houses, every one his day; and sent and called for their three sisters to eat and to drink with them. And it was so, when the days of their feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, and offered burnt offerings according to the number of them all: for Job said, It may be that my sons have sinned, and cursed God in their hearts. Thus did Job continually.

:6 Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them. And the Lord said unto Satan, Whence comest thou?

Then Satan answered the Lord, and said, From going to and fro in the earth, and from walking up and down in it.

And the Lord said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil.

Then Satan answered the Lord, and said, Doth Job fear God for nought? Hast not thou made an hedge about him, and about his house, and about all that he hath on every side? thou hast blessed the work of his hands, and his substance is increased in the land. But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face.

And the Lord said unto Satan, Behold, all that he hath is in thy power; only upon himself put not forth thine hand. So Satan went forth from the presence of the Lord.

And there was a day when his sons and his daughters were eating and drinking wine in their eldest brother's house: and there came a messenger unto Job, and said, The oxen were plowing, and the asses feeding beside them: and the Sabeans 1:15
fell upon them, and took them away; yea, they have slain the servants with the edge of the sword; and I only am escaped alone to tell thee.

While he was yet speaking, there came also another, and said, The fire of God is fallen from heaven, and hath burned up the sheep, and the servants, and consumed them; and I only am escaped alone to tell thee.

While he was yet speaking, there came also another, and said, The Chaldeans made out three bands, and fell upon the camels, and have carried them away, yea, and slain the servants with the edge of the sword: and I only am escaped alone to tell thee.

While he was yet speaking, there came also another, and said, Thy sons and thy daughters were eating and drinking wine in their eldest brother's house: and, behold, there came a great wind from the wilderness, and smote the four corners of the house, and it fell upon the young men, and they are dead; and I only am escaped alone to tell thee.

Then Job arose, and rent his mantle, and shaved his head, and fell down upon the ground, and worshipped, and said,

Naked came I out of my mother's womb,
And naked shall I return thither:
The Lord gave,
And the Lord hath taken away;
Blessed be the name of the Lord.

In all this Job sinned not, nor charged God foolishly.

JOB

2:1 Again there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them to present himself before the LORD. And the LORD said unto Satan, From whence comest thou?

And Satan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it.

And the LORD said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? and still he holdeth fast his integrity, although thou movedst me against him, to destroy him without cause.

And Satan answered the LORD, and said, Skin for skin, yea, all that a man hath will he give for his life. But put forth thine hand now, and touch his bone and his flesh, and he will curse thee to thy face.

And the LORD said unto Satan, Behold, he is in thine hand; but save his life.

So went Satan forth from the presence of the LORD, and smote Job with sore boils from the sole of his foot unto his crown. And he took him a potsherd to scrape himself withal; and he sat down among the ashes.

Then said his wife unto him, Dost thou still retain thine integrity? curse God, and die.

:10 But he said unto her, Thou speakest as one of the foolish women speaketh. What? shall we receive good at the hand of God, and shall we not receive evil?

In all this did not Job sin with his lips.

:11 Now when Job's three friends heard of all this evil that was come upon him, they came every one from his own place; Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite: for they had made an appointment together to come to mourn with him and to comfort him.

And when they lifted up their eyes afar off, and knew him not, they lifted up their voice, and wept; and they rent every one his mantle, and sprinkled dust upon their heads toward heaven.

So they sat down with him upon the ground seven days and seven nights, and none spake a word unto him: for they saw that his grief was very great.

THE AFFLICTION OF AN INNOCENT MAN

Job
After this opened Job his mouth, and cursed his day. 3:1

Job. Let the day perish wherein I was born,
And the night in which it was said,
There is a man child conceived.
Let that day be darkness;
Let not God regard it from above,
Neither let the light shine upon it.
Let darkness and the shadow of death stain it;
Let a cloud dwell upon it;
Let the blackness of the day terrify it.
As for that night, let darkness seize upon it;
Let it not be joined
Unto the days of the year,
Let it not come
Into the number of the months
Lo, let that night be solitary,
Let no joyful voice come therein.
Let them curse it that curse the day, :8
Who are ready to raise up their mourning.
Let the stars of the twilight thereof be dark;
Let it look for light, but have none;
Neither let it see the dawning of the day:
Because it shut not up the doors
Of my mother's womb,
Nor hid sorrow from mine eyes.
Why died I not from the womb?
Why did I not give up the ghost
When I came out of the belly?
Why did the knees prevent me? :12
Or why the breasts that I should suck?
For now should I have lain still
And been quiet,
I should have slept:
Then had I been at rest,
With kings and counsellers of the earth, :14
Which built desolate places

JOB
For themselves;
Or with princes that had gold,
Who filled their houses with silver:
Or as an hidden untimely birth
I had not been;
As infants which never saw light.
There the wicked cease from troubling;
And there the weary be at rest.
3:18 There the prisoners rest together;
They hear not the voice of the oppressor.
The small and great are there;
And the servant is free from his master.
Wherefore is light given
To him that is in misery,
And life unto the bitter in soul;
Which long for death, but it cometh not;
And dig for it more than for hid treasures;
Which rejoice exceedingly, and are glad,
When they can find the grave?
Why is light given to a man whose way is hid,
And whom God hath hedged in?
:24 For my sighing cometh before I eat,
And my roarings are poured out
Like the waters.
For the thing which I greatly feared
Is come upon me,
And that which I was afraid of
Is come unto me.
I was not in safety, neither had I rest,
Neither was I quiet; yet trouble came.

Eliphaz. If we assay to commune with thee,
Wilt thou be grieved?
But who can withhold himself
From speaking?
Behold, thou hast instructed many,
And thou hast strengthened the weak hands.
Thy words have upholden him that was falling,

And thou hast strengthened the feeble knees.
But now it is come upon thee, 4:5
And thou faintest;
It toucheth thee, and thou art troubled.
Is not this thy fear, thy confidence,
Thy hope, and the uprightness of thy ways?
Remember, I pray thee,
Who ever perished, being innocent?
Or where were the righteous cut off?
Even as I have seen, they that plow iniquity,
And sow wickedness, reap the same.
By the blast of God they perish,
And by the breath of his nostrils
Are they consumed.
The roaring of the lion,
And the voice of the fierce lion,
And the teeth of the young lions,
Are broken.
The old lion perisheth for lack of prey,
And the stout lion's whelps
Are scattered abroad.
Now a thing was secretly brought to me,
And mine ear received a little thereof.
In thoughts from the visions of the night,
When deep sleep falleth on men,
Fear came upon me, and trembling,
Which made all my bones to shake.
Then a spirit passed before my face;
The hair of my flesh stood up:
It stood still,
But I could not discern the form thereof:
An image was before mine eyes,
There was silence, and I heard a voice,
Saying,
Shall mortal man be more just than God?
Shall a man be more pure than his maker?
Behold, he put no trust in his servants:
And his angels he charged with folly:

Job

How much less in them that dwell
In houses of clay,
Whose foundation is in the dust,
Which are crushed before the moth?
They are destroyed
From morning to evening:
They perish for ever
Without any regarding it.
Doth not their excellency which is in them go away?
They die, even without wisdom.
5:1 Call now, if there be any
That will answer thee;
And to which of the saints
Wilt thou turn?
For wrath killeth the foolish man,
:2 And envy slayeth the silly one.
I have seen the foolish taking root:
But suddenly I cursed his habitation.
His children are far from safety,
And they are crushed in the gate,
Neither is there any to deliver them.
Whose harvest the hungry eateth up,
And taketh it even out of the thorns,
And the robber swalloweth up
Their substance.
Although affliction cometh not forth
Of the dust,
Neither doth trouble spring
Out of the ground;
Yet man is born unto trouble,
As the sparks fly upward.
:8 I would seek unto God,
And unto God would I commit my cause:
Which doth great things and unsearchable;
Marvellous things without number:
Who giveth rain upon the earth,
And sendeth waters upon the fields:
To set up on high those that be low;

That those which mourn
May be exalted to safety.
He disappointeth the devices of the crafty,
So that their hands cannot perform
Their enterprise.
He taketh the wise in their own craftiness:
And the counsel of the froward
Is carried headlong.
They meet with darkness in the daytime,
And grope in the noonday as in the night.
But he saveth the poor from the sword,
From their mouth,
And from the hand of the mighty.
So the poor hath hope,
And iniquity stoppeth her mouth.
Behold, happy is the man
Whom God correcteth:
Therefore despise not thou
The chastening of the Almighty:
For he maketh sore, and bindeth up:
He woundeth, and his hands make whole.
He shall deliver thee in six troubles:
Yea, in seven there shall no evil touch thee.
In famine he shall redeem thee from death:
And in war from the power of the sword.
Thou shalt be hid from the scourge **5**:21
Of the tongue:
Neither shalt thou be afraid
Of destruction when it cometh.
At destruction and famine thou shalt laugh:
Neither shalt thou be afraid
Of the beasts of the earth.
For thou shalt be in league :23
With the stones of the field:
And the beasts of the field
Shall be at peace with thee.
And thou shalt know that thy tabernacle :24
Shall be in peace;

And thou shalt visit thy habitation,
And shalt not sin.
Thou shalt know also that thy seed
Shall be great,
And thine offspring
As the grass of the earth.
Thou shalt come to thy grave in a full age,
Like as a shock of corn cometh in
In his season.
Lo this, we have searched it, so it is;
Hear it, and know thou it for thy good.

Job. O that my grief were throughly weighed,
And my calamity laid
In the balances together!
6:3 For now it would be heavier
Than the sand of the sea:
Therefore my words are swallowed up.
For the arrows of the Almighty
Are within me,
The poison whereof drinketh up my spirit:
The terrors of God do set themselves
In array against me.
Doth the wild ass bray when he hath grass?
Or loweth the ox over his fodder?
Can that which is unsavoury
Be eaten without salt?
Or is there any taste in the white of an egg?
The things that my soul refused to touch
Are as my sorrowful meat.
O that I might have my request;
And that God would grant me
The thing that I long for!
Even that it would please God
To destroy me;
That he would let loose his hand,
And cut me off!
:10 Then should I yet have comfort;

JOB

Yea, I would harden myself in sorrow:
Let him not spare;
For I have not concealed the words
Of the Holy One.
What is my strength, that I should hope?
And what is mine end,
That I should prolong my life?
Is my strength the strength of stones?
Or is my flesh of brass?
Is not my help in me? **6**:13
And is wisdom driven quite from me?
To him that is afflicted :14
Pity should be shewed from his friend;
But he forsaketh the fear of the Almighty.
My brethren have dealt deceitfully
As a brook,
And as the stream of brooks
They pass away;
Which are blackish by reason of the ice,
And wherein the snow is hid:
What time they wax warm, they vanish:
When it is hot, they are consumed
Out of their place.
The paths of their way are turned aside;
They go to nothing, and perish.
The troops of Tema looked,
The companies of Sheba waited for them.
They were confounded
Because they had hoped;
They came thither, and were ashamed.
For now ye are nothing; :21
Ye see my casting down, and are afraid.
Did I say, Bring unto me?
Or, Give a reward for me
Of your substance?
Or, Deliver me from the enemy's hand?
Or, Redeem me from the hand
Of the mighty?

Job

Teach me, and I will hold my tongue:
And cause me to understand
Wherein I have erred.
6:25 How forcible are right words!
But what doth your arguing reprove?
Do ye imagine to reprove words,
And the speeches of one that is desperate,
Which are as wind?
Yea, ye overwhelm the fatherless,
And ye dig a pit for your friend.
Now therefore be content, look upon me;
For it is evident unto you if I lie.
:29 Return, I pray you, let it not be iniquity;
Yea, return again,
My righteousness is in it.
Is there iniquity in my tongue?
Cannot my taste discern perverse things?
7:1 Is there not an appointed time
To man upon earth?
Are not his days also
Like the days of an hireling?
As a servant earnestly desireth the shadow,
And as an hireling looketh
For the reward of his work:
So am I made to possess months of vanity,
And wearisome nights
Are appointed to me.
When I lie down, I say, When shall I arise,
And the night be gone?
And I am full of tossings to and fro
Unto the dawning of the day.
My flesh is clothed with worms
And clods of dust;
My skin is broken,
And become loathsome.
My days are swifter than a weaver's shuttle,
And are spent without hope.
O remember that my life is wind:

Mine eye shall no more see good.
The eye of him that hath seen me
Shall see me no more:
Thine eyes are upon me, and I am not.
As the cloud is consumed
And vanisheth away:
So he that goeth down to the grave
Shall come up no more.
He shall return no more to his house,
Neither shall his place know him any more.
Therefore I will not refrain my mouth;
I will speak in the anguish of my spirit;
I will complain in the bitterness
Of my soul.
Am I a sea, or a whale, **7:12**
That thou settest a watch over me?
When I say, My bed shall comfort me,
My couch shall ease my complaint;
Then thou scarest me with dreams,
And terrifiest me through visions:
So that my soul chooseth strangling,
And death rather than my life.
I loathe it; I would not live alway:
Let me alone; for my days are vanity.
What is man,
That thou shouldest magnify him?
And that thou shouldest set
Thine heart upon him?
And that thou shouldest visit him
Every morning,
And try him every moment?
How long wilt thou not depart from me,
Nor let me alone
Till I swallow down my spittle?
I have sinned; what shall I do unto thee, :20
O thou preserver of men?
Why hast thou set me
As a mark against thee,

So that I am a burden to myself?
And why dost thou not pardon my transgression,
And take away mine iniquity?
For now shall I sleep in the dust;
And thou shalt seek me in the morning,
But I shall not be.

Bildad. How long wilt thou speak these things?
And how long shall the words of thy mouth
Be like a strong wind?
Doth God pervert judgment:
Or doth the Almighty pervert justice?
If thy children have sinned against him,
And he have cast them away
For their transgression;
If thou wouldest seek unto God betimes,
And make thy supplication
To the Almighty;
If thou wert pure and upright;
Surely now he would awake for thee,
And make the habitation
Of thy righteousness prosperous.
Though thy beginning was small,
Yet thy latter end should greatly increase.
For inquire, I pray thee, of the former age,
And prepare thyself
To the search of their fathers:
For we are but of yesterday,
And know nothing,
Because our days upon earth are a shadow:
Shall not they teach thee, and tell thee,
And utter words out of their heart?
Can the rush grow up without mire?
Can the flag grow without water?
Whilst it is yet in his greenness,
And not cut down,
It withereth before any other herb.
So are the paths of all that forget God;

And the hypocrite's hope shall perish:
Whose hope shall be cut off,
And whose trust shall be a spider's web.
He shall lean upon his house,
But it shall not stand:
He shall hold it fast,
But it shall not endure.
He is green before the sun,
And his branch shooteth forth
In his garden.
His roots are wrapped about the heap,
And seeth the place of stones.
If he destroy him from his place,
Then it shall deny him, saying,
I have not seen thee.
Behold, this is the joy of his way, 8:19
And out of the earth shall others grow.
Behold, God will not cast away a perfect man,
Neither will he help the evil doers:
Till he fill thy mouth with laughing,
And thy lips with rejoicing.
They that hate thee
Shall be clothed with shame;
And the dwelling place of the wicked
Shall come to nought.

Job. I know it is so of a truth: 9:2
But how should man be just with God?
If he will contend with him,
He cannot answer him one of a thousand.
He is wise in heart,
And mighty in strength:
Who hath hardened himself against him,
And hath prospered?
Which removeth the mountains,
And they know not:
Which overturneth them in his anger:
Which shaketh the earth out of her place,

Job

And the pillars thereof tremble.
Which commandeth the sun,
And it riseth not;
And sealeth up the stars.
Which alone spreadeth out the heavens,
And treadeth upon the waves of the sea.
Which maketh Arcturus,
Orion, and Pleiades,
And the chambers of the south.
9:10 Which doeth great things past finding out;
Yea, and wonders without number.
Lo, he goeth by me, and I see him not:
He passeth on also, but I perceive him not.
Behold, he taketh away, who can hinder him?
Who will say unto him, What doest thou?
:13 If God will not withdraw his anger,
The proud helpers do stoop under him.
How much less shall I answer him,
And choose out my words
To reason with him?
:15 Whom, though I were righteous,
Yet would I not answer,
But I would make supplication to my judge.
If I had called, and he had answered me;
Yet would I not believe
That he had hearkened unto my voice.
For he breaketh me with a tempest,
And multiplieth my wounds without cause.
He will not suffer me to take my breath,
But filleth me with bitterness.
:19 If I speak of strength, lo, he is strong:
And if of judgment,
Who shall set me a time to plead?
If I justify myself,
Mine own mouth shall condemn me:
If I say, I am perfect,
It shall also prove me perverse.
:21 Though I were perfect,

Yet would I not know my soul:
I would despise my life.
This is one thing, therefore I said it, 9:22
He destroyeth the perfect and the wicked.
If the scourge slay suddenly,
He will laugh at the trial of the innocent.
The earth is given into the hand of the wicked: :24
He covereth the faces of the judges thereof;
If not, where, and who is he?
Now my days are swifter than a post: :25
They flee away, they see no good.
They are passed away as the swift ships:
As the eagle that hasteth to the prey.
If I say, I will forget my complaint,
I will leave off my heaviness,
And comfort myself:
I am afraid of all my sorrows,
I know that thou wilt not hold me innocent.
If I be wicked, why then labour I in vain?
If I wash myself with snow water,
And make my hands never so clean;
Yet shalt thou plunge me in the ditch, :31
And mine own clothes shall abhor me.
For he is not a man, as I am,
That I should answer him,
And we should come together in judgment.
Neither is there any daysman betwixt us, :33
That might lay his hand upon us both.
Let him take his rod away from me,
And let not his fear terrify me:
Then would I speak, and not fear him; :35
But it is not so with me.
My soul is weary of my life; 10:1
I will leave my complaint upon myself;
I will speak in the bitterness of my soul.
I will say unto God, Do not condemn me;
Show me wherefore thou contendest with me.
Is it good unto thee

Job

That thou shouldest oppress,
That thou shouldest despise
The work of thine hands,
10:3 And shine upon the counsel of the wicked?
Hast thou eyes of flesh?
Or seest thou as man seeth?
Are thy days as the days of man?
Are thy years as man's days,
That thou inquirest after mine iniquity,
And searchest after my sin?
Thou knowest that I am not wicked;
And there is none that can deliver
Out of thine hand.
Thine hands have made me
And fashioned me together round about;
Yet thou dost destroy me.
Remember, I beseech thee,
That thou hast made me as the clay;
And wilt thou bring me into dust again?
Hast thou not poured me out as milk,
And curdled me like cheese?
:11 Thou hast clothed me with skin and flesh,
And hast fenced me with bones and sinews.
Thou hast granted me life and favour,
And thy visitation hath preserved my spirit.
:13 And these things hast thou hid in thine heart:
I know that this is with thee,
If I sin, then thou markest me,
And thou wilt not acquit me
From mine iniquity.
If I be wicked, woe unto me;
And if I be righteous,
Yet will I not lift up my head.
I am full of confusion;
Therefore see thou mine affliction;
For it increaseth.
Thou huntest me as a fierce lion:
And again thou showest thyself

Job

Marvellous upon me.
Thou renewest thy witnesses against me,
And increasest thine indignation upon me;
Changes and war are against me.
Wherefore then hast thou brought me forth
Out of the womb?
Oh that I had given up the ghost,
And no eye had seen me!
I should have been
As though I had not been;
I should have been carried
From the womb to the grave.
Are not my days few?
Cease then, and let me alone,
That I may take comfort a little,
Before I go whence I shall not return,
Even to the land of darkness
And the shadow of death;
A land of darkness, as darkness itself;
And of the shadow of death,
Without any order,
And where the light is as darkness.

Zophar. Should not the multitude of words
Be answered?
And should a man full of talk
Be justified?
Should thy lies make men hold their peace?
And when thou mockest,
Shall no man make thee ashamed?
For thou hast said, My doctrine is pure,
And I am clean in thine eyes.
But oh that God would speak,
And open his lips against thee;
And that he would shew thee 11:6
The secrets of wisdom,
That they are double to that which is!
Know therefore that God exacteth of thee

Job

Less than thine iniquity deserveth.
11:7 Canst thou by searching find out God?
Canst thou find out the Almighty
Unto perfection?
It is as high as heaven; what canst thou do?
Deeper than hell; what canst thou know?
The measure thereof is longer than the earth,
And broader than the sea.
:10 If he cut off, and shut up,
Or gather together,
Then who can hinder him?
:11 For he knoweth vain men:
He seeth wickedness also;
Will he not then consider it?
:12 For vain man would be wise,
Though man be born like a wild ass's colt.
If thou prepare thine heart,
And stretch out thine hands toward him;
If iniquity be in thine hand, put it far away,
And let not wickedness
Dwell in thy tabernacles.
For then shalt thou lift up thy face
Without spot;
Yea, thou shalt be stedfast,
And shalt not fear:
Because thou shalt forget thy misery,
And remember it as waters
That pass away:
:17 And thine age shall be clearer
Than the noonday.
Thou shalt shine forth,
Thou shalt be as the morning.
:18 And thou shalt be secure,
Because there is hope;
Yea, thou shalt dig about thee,
And thou shalt take thy rest in safety.
Also thou shalt lie down,
And none shall make thee afraid;

Yea, many shall make suit unto thee.
But the eyes of the wicked shall fail, 11:20
And they shall not escape,
And their hope shall be
As the giving up of the ghost.

Job. No doubt but ye are the people,
And wisdom shall die with you.
But I have understanding as well as you;
I am not inferior to you:
Yea, who knoweth not
Such things as these?
I am as one mocked of his neighbour,
Who calleth upon God,
And he answereth him:
The just upright man is laughed to scorn.
He that is ready to slip with his feet
Is as a lamp despised
In the thought of him that is at ease.
The tabernacles of robbers prosper,
And they that provoke God are secure;
Into whose hand God bringeth abundantly.
But ask now the beasts,
And they shall teach thee;
And the fowls of the air,
And they shall tell thee:
Or speak to the earth,
And it shall teach thee:
And the fishes of the sea
Shall declare unto thee.
Who knoweth not in all these
That the hand of the Lord
Hath wrought this?
In whose hand is the soul
Of every living thing,
And the breath of all mankind.
Doth not the ear try words? 12:11
And the mouth taste his meat?

JOB

With the ancient is wisdom;
And in length of days understanding.
With him is wisdom and strength,
He hath counsel and understanding.
Behold, he breaketh down,
And it cannot be built again:
He shutteth up a man,
And there can be no opening.
Behold, he withholdeth the waters,
And they dry up:
Also he sendeth them out,
And they overturn the earth.
With him is strength and wisdom:
The deceived and the deceiver are his.
He leadeth counsellers away spoiled,
And maketh the judges fools.
He looseth the bond of kings,
And girdeth their loins with a girdle.
He leadeth princes away spoiled,
And overthroweth the mighty.
He removeth away the speech of the trusty,
And taketh away the understanding
Of the aged.
He poureth contempt upon princes,
And weakeneth the strength of the mighty.
He discovereth deep things out of darkness,
And bringeth out to light the shadow of death.
12:23 He increaseth the nations,
And destroyeth them:
He enlargeth the nations,
And straiteneth them again.
He taketh away the heart
Of the chief of the people of the earth,
And causeth them to wander
In a wilderness where there is no way.
They grope in the dark without light,
And he maketh them to stagger
Like a drunken man.

Lo, mine eye hath seen all this,
Mine ear hath heard and understood it.
What ye know, the same do I know also:
I am not inferior unto you.
Surely I would speak to the Almighty,
And I desire to reason with God.
But ye are forgers of lies,
Ye are all physicians of no value.
O that ye would altogether hold your peace!
And it should be your wisdom.
Hear now my reasoning,
And hearken to the pleadings of my lips.
Will ye speak wickedly for God? 13:7
And talk deceitfully for him?
Will ye accept his person? :8
Will ye contend for God?
Is it good that he should search you out?
Or as one man mocketh another,
Do ye so mock him?
He will surely reprove you,
If ye do secretly accept persons.
Shall not his excellency make you afraid?
And his dread fall upon you?
Your remembrances are like unto ashes, :12
Your bodies to bodies of clay.
Hold your peace, let me alone,
That I may speak,
And let come on me what will.
Wherefore do I take my flesh in my teeth, :14
And put my life in mine hand?
Though he slay me, yet will I trust in him: :15
But I will maintain
Mine own ways before him.
He also shall be my salvation: :16
For an hypocrite shall not come before him.
Hear diligently my speech,
And my declaration with your ears.
Behold now, I have ordered my cause;

JOB

I know that I shall be justified.
Who is he that will plead with me?
For now, if I hold my tongue,
I shall give up the ghost.
Only do not two things unto me:
Then will I not hide myself from thee.
Withdraw thine hand far from me:
And let not thy dread make me afraid.
Then call thou, and I will answer:
Or let me speak, and answer thou me.
How many are mine iniquities and sins?
Make me to know my transgression and my sin.
Wherefore hidest thou thy face,
And holdest me for thine enemy?
Wilt thou break a leaf driven to and fro?
And wilt thou pursue the dry stubble?
For thou writest bitter things against me,
And makest me to possess
The iniquities of my youth.
13:27 Thou puttest my feet also in the stocks,
And lookest narrowly unto all my paths;
Thou settest a print
Upon the heels of my feet.
:28 And he, as a rotten thing, consumeth,
As a garment that is moth eaten.
Man that is born of a woman
Is of few days, and full of trouble.
He cometh forth like a flower,
    And is cut down:
    He fleeth also as a shadow,
And continueth not.
And dost thou open thine eyes
Upon such an one,
And bringest me into judgment with thee?
14:4 Who can bring a clean thing
Out of an unclean?
Not one.
Seeing his days are determined,

The number of his months are with thee,
Thou hast appointed his bounds
That he cannot pass;
Turn from him, that he may rest,
Till he shall accomplish,
As an hireling, his day.
For there is hope of a tree, if it be cut down,
That it will sprout again,
And that the tender branch thereof
Will not cease.
Though the root thereof wax old in the earth,
And the stock thereof die in the ground;
Yet through the scent of water it will bud,
And bring forth boughs like a plant.
But man dieth, and wasteth away:
Yea, man giveth up the ghost,
And where is he?
As the waters fail from the sea, **14**:11
And the flood decayeth and drieth up:
So man lieth down, and riseth not:
Till the heavens be no more,
They shall not awake,
Nor be raised out of their sleep.
O that thou wouldest hide me in the grave,
That thou wouldest keep me secret,
Until thy wrath be past,
That thou wouldest appoint me a set time,
And remember me!
If a man die, shall he live again? :14
All the days of my appointed time will I wait,
Till my change come.
Thou shalt call, and I will answer thee: :15
Thou wilt have a desire
To the work of thine hands.
For now thou numberest my steps:
Dost thou not watch over my sin?
My transgression is sealed up in a bag,
And thou sewest up mine iniquity.

Job

And surely the mountain falling
Cometh to nought,
And the rock is removed out of his place.
The waters wear the stones:
Thou washest away the things which grow
Out of the dust of the earth;
And thou destroyest the hope of man.
Thou prevailest for ever against him,
And he passeth:
Thou changest his countenance,
And sendest him away.
His sons come to honour,
And he knoweth it not;
And they are brought low,
But he perceiveth it not of them.
But his flesh upon him shall have pain,
And his soul within him shall mourn.

15:2 *Eliphaz.* Should a wise man utter vain knowledge,
And fill his belly with the east wind?
Should he reason with unprofitable talk?
Or with speeches wherewith he can do no good?
:4 Yea, thou castest off fear,
And restrainest prayer before God.
For thy mouth uttereth thine iniquity,
And thou choosest the tongue of the crafty.
Thine own mouth condemneth thee,
And not I:
Yea, thine own lips testify against thee.
:7 Art thou the first man that was born?
Or wast thou made before the hills?
Hast thou heard the secret of God?
And dost thou restrain wisdom to thyself?
What knowest thou, that we know not?
What understandest thou,
Which is not in us?
With us are both the grayheaded
And very aged men,

Job

Much elder than thy father.
Are the consolations of God small with thee?
Is there any secret thing with thee?
Why doth thine heart carry thee away?
And what do thy eyes wink at,
That thou turnest thy spirit against God,
And lettest such words go out of thy mouth?
What is man, that he should be clean?
And he which is born of a woman,
That he should be righteous?
Behold, he putteth no trust in his saints; 15:15
Yea, the heavens are not clean in his sight.
How much more abominable
And filthy is man,
Which drinketh iniquity like water?
I will shew thee, hear me;
And that which I have seen I will declare;
Which wise men have told
From their fathers, and have not hid it:
Unto whom alone the earth was given,
And no stranger passed among them.
The wicked man travaileth with pain
All his days,
And the number of years is hidden
To the oppressor.
A dreadful sound is in his ears:
In prosperity the destroyer shall come upon him.
He believeth not that he shall return
Out of darkness,
And he is waited for of the sword.
He wandereth abroad for bread,
Saying, Where is it?
He knoweth that the day of darkness
Is ready at his hand.
Trouble and anguish shall make him afraid;
They shall prevail against him,
As a king ready to the battle.
For he stretcheth out his hand

Job

Against God,
And strengtheneth himself
Against the Almighty.
He runneth upon him, even on his neck,
Upon the thick bosses of his bucklers:
Because he covereth his face with his fatness,
And maketh collops of fat on his flanks.
And he dwelleth in desolate cities,
And in houses which no man inhabiteth,
Which are ready to become heaps.
He shall not be rich,
Neither shall his substance continue,
Neither shall he prolong
The perfection thereof upon the earth.
He shall not depart out of darkness;
The flame shall dry up his branches,
And by the breath of his mouth
Shall he go away.
Let not him that is deceived trust in vanity:
For vanity shall be his recompence.
It shall be accomplished before his time,
And his branch shall not be green.
He shall shake off his unripe grape as the vine,
And shall cast off his flower as the olive.
For the congregation of hypocrites
Shall be desolate,
And fire shall consume
The tabernacles of bribery.
15:35 They conceive mischief,
And bring forth vanity,
And their belly prepareth deceit.

16:2 *Job.* I have heard many such things:
Miserable comforters are ye all.
Shall vain words have an end?
Or what emboldeneth thee
That thou answerest?
I also could speak as ye do:

Job

If your soul were in my soul's stead,
I could heap up words against you,
And shake mine head at you.
But I would strengthen you with my mouth,
And the moving of my lips
Should asswage your grief.
Though I speak, my grief is not asswaged:
And though I forbear, what am I eased?
But now he hath made me weary:
Thou hast made desolate all my company.
And thou hast filled me with wrinkles,
Which is a witness against me:
And my leanness rising up in me
Beareth witness to my face.
He teareth me in his wrath, who hateth me:
He gnasheth upon me with his teeth;
Mine enemy sharpeneth his eyes upon me.
They have gaped upon me with their mouth;
They have smitten me
Upon the cheek reproachfully;
They have gathered themselves
Together against me.
God hath delivered me to the ungodly,
And turned me over
Into the hands of the wicked.
I was at ease,
But he hath broken me asunder:
He hath also taken me by my neck,
And shaken me to pieces,
And set me up for his mark.
His archers compass me round about, 16:13
He cleaveth my reins asunder,
And doth not spare;
He poureth out my gall upon the ground.
He breaketh me with breach upon breach,
He runneth upon me like a giant.
I have sewed sackcloth upon my skin, :15
And defiled my horn in the dust.

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Job

My face is foul with weeping,
And on my eyelids is the shadow of death;
Not for any injustice in mine hands:
Also my prayer is pure.
16:18 O earth, cover not thou my blood,
And let my cry have no place.
:19 Also now, behold, my witness is in heaven,
And my record is on high.
My friends scorn me:
But mine eye poureth out tears unto God.
O that one might plead for a man with God,
As a man pleadeth for his neighbour!
When a few years are come,
Then I shall go the way
Whence I shall not return.
17:1 My breath is corrupt,
My days are extinct,
The graves are ready for me.
Are there not mockers with me?
And doth not mine eye continue
In their provocation?
:3 Lay down now, put me in a surety with thee;
Who is he that will strike hands with me?
:4 For thou hast hid their heart
From understanding:
Therefore shalt thou not exalt them.
He that speaketh flattery to his friends,
Even the eyes of his children shall fail.
:6 He hath made me also
A byword of the people;
And aforetime I was as a tabret.
:7 Mine eye also is dim by reason of sorrow,
And all my members are as a shadow.
Upright men shall be astonied at this,
And the innocent shall stir up himself
Against the hypocrite.
The righteous also shall hold on his way,
And he that hath clean hands

Job
Shall be stronger and stronger.
But as for you all, do ye return,
And come now:
For I cannot find one wise man among you.
My days are past,
My purposes are broken off,
Even the thoughts of my heart.
They changed the night into day:
The light is short because of darkness.
If I wait, the grave is mine house: 17:13
I have made my bed in the darkness.
I have said to corruption, :14
Thou art my father:
To the worm, Thou art my mother,
And my sister.
And where is now my hope?
As for my hope, who shall see it?
They shall go down to the bars of the pit, :16
When our rest together is in the dust.

Bildad. How long will it be 18:2
Ere ye make an end of words?
Mark, and afterwards we will speak.
Wherefore are we counted as beasts,
And reputed vile in your sight?
He teareth himself in his anger: :4
Shall the earth be forsaken for thee?
And shall the rock be removed
Out of his place?
Yea, the light of the wicked shall be put out,
And the spark of his fire shall not shine.
The light shall be dark in his tabernacle,
And his candle shall be put out with him.
The steps of his strength shall be straitened,
And his own counsel shall cast him down.
For he is cast into a net by his own feet,
And he walketh upon a snare.
The gin shall take him by the heel,

And the robber shall prevail against him.
The snare is laid for him in the ground,
And a trap for him in the way.
18:11 Terrors shall make him afraid on every side,
And shall drive him to his feet.
His strength shall be hungerbitten,
And destruction shall be ready at his side.
:13 It shall devour the strength of his skin:
Even the firstborn of death
Shall devour his strength.
:14 His confidence shall be rooted
Out of his tabernacle,
And it shall bring him
To the king of terrors.
:15 It shall dwell in his tabernacle,
Because it is none of his:
Brimstone shall be scattered
Upon his habitation.
His roots shall be dried up beneath,
And above shall his branch be cut off.
His remembrance shall perish from the earth,
And he shall have no name in the street.
He shall be driven from light into darkness,
And chased out of the world.
He shall neither have son nor nephew
Among his people,
Nor any remaining in his dwellings.
:20 They that come after him
Shall be astonied at his day,
As they that went before were affrighted.
:21 Surely such are the dwellings of the wicked,
And this is the place of him that knoweth not God.

Job. How long will ye vex my soul,
And break me in pieces with words?
19:3 These ten times have ye reproached me:
Ye are not ashamed
That ye make yourselves strange to me.
:4 And be it indeed that I have erred,

Mine error remaineth with myself.
If indeed ye will magnify yourselves
Against me,
And plead against me my reproach:
Know now that God hath overthrown me,
And hath compassed me with his net.
Behold, I cry out of wrong,
But I am not heard:
I cry aloud, but there is no judgment.
He hath fenced up my way
That I cannot pass,
And he hath set darkness in my paths.
He hath stripped me of my glory,
And taken the crown from my head.
He hath destroyed me on every side, 19:10
And I am gone:
And mine hope hath he removed
Like a tree.
He hath also kindled his wrath against me,
And he counteth me unto him
As one of his enemies.
His troops come together, :12
And raise up their way against me,
And encamp round about my tabernacle.
He hath put my brethren far from me,
And mine acquaintance are verily
Estranged from me.
My kinsfolk have failed,
And my familiar friends
Have forgotten me.
They that dwell in mine house,
And my maids,
Count me for a stranger:
I am an alien in their sight.
I called my servant,
And he gave me no answer;
I intreated him with my mouth.
My breath is strange to my wife,

JOB

Though I intreated for the children's sake
Of mine own body.
Yea, young children despised me;
I arose, and they spake against me.
All my inward friends abhorred me:
And they whom I loved
Are turned against me.
My bone cleaveth to my skin
And to my flesh,
And I am escaped
With the skin of my teeth.
Have pity upon me, have pity upon me,
O ye my friends;
For the hand of God hath touched me.
Why do ye persecute me as God,
And are not satisfied with my flesh?
Oh that my words were now written!
Oh that they were printed in a book!
That they were graven
With an iron pen and lead
In the rock for ever!
19:25 For I know that my redeemer liveth,
And that he shall stand at the latter day
Upon the earth:
And though after my skin
Worms destroy this body,
:27 Yet in my flesh shall I see God:
Whom I shall see for myself,
And mine eyes shall behold,
And not another;
Though my reins be consumed within me.
But ye should say, Why persecute we him,
Seeing the root of the matter
Is found in me?
Be ye afraid of the sword:
For wrath bringeth the punishments
Of the sword,
That ye may know there is a judgment.

Zophar. Therefore do my thoughts
Cause me to answer,
And for this I make haste.
I have heard the check of my reproach,
And the spirit of my understanding
Causeth me to answer.
Knowest thou not this of old,
Since man was placed upon earth,
That the triumphing of the wicked is short, **20:5**
And the joy of the hypocrite
But for a moment?
Though his excellency
Mount up to the heavens,
And his head reach unto the clouds;
Yet he shall perish for ever
Like his own dung:
They which have seen him shall say,
Where is he?
He shall fly away as a dream,
And shall not be found:
Yea, he shall be chased away
As a vision of the night.
The eye also which saw him
Shall see him no more;
Neither shall his place
Any more behold him.
His children shall seek to please the poor, **:10**
And his hands shall restore their goods.
His bones are full of the sin of his youth,
Which shall lie down with him in the dust.
Though wickedness be sweet in his mouth,
Though he hide it under his tongue;
Though he spare it, and forsake it not;
But keep it still within his mouth:
Yet his meat in his bowels is turned,
It is the gall of asps within him.
He hath swallowed down riches,
And he shall vomit them up again:

God shall cast them out of his belly.
He shall suck the poison of asps:
The viper's tongue shall slay him.
He shall not see the rivers, the floods,
The brooks of honey and butter.
That which he laboured for shall he restore,
And shall not swallow it down:
According to his substance
Shall the restitution be,
And he shall not rejoice therein.
Because he hath oppressed
And hath forsaken the poor;
Because he hath violently taken away
An house which he builded not;
Surely he shall not feel quietness in his belly,
He shall not save of that which he desired.
There shall none of his meat be left;
Therefore shall no man look for his goods.
In the fulness of his sufficiency
He shall be in straits:
Every hand of the wicked
Shall come upon him.
When he is about to fill his belly,
God shall cast the fury of his wrath upon him,
And shall rain it upon him
While he is eating.
He shall flee from the iron weapon,
And the bow of steel
Shall strike him through.
It is drawn, and cometh out of the body;
Yea, the glittering sword
Cometh out of his gall:
Terrors are upon him.
All darkness shall be hid in his secret places:
A fire not blown shall consume him;
It shall go ill with him that is left
In his tabernacle.
The heaven shall reveal his iniquity;

And the earth shall rise up against him.
The increase of his house shall depart,
And his goods shall flow away
In the day of his wrath.
This is the portion of a wicked man from God,
And the heritage appointed unto him by God.

Job. Hear diligently my speech,
And let this be your consolations.
Suffer me that I may speak;
And after that I have spoken, mock on.
As for me, is my complaint to man? **21**:4
And if it were so,
Why should not my spirit be troubled?
Mark me, and be astonished,
And lay your hand upon your mouth.
Even when I remember I am afraid,
And trembling taketh hold on my flesh.
Wherefore do the wicked live,
Become old, yea, are mighty in power?
Their seed is established
In their sight with them,
And their offspring before their eyes.
Their houses are safe from fear,
Neither is the rod of God upon them.
Their bull gendereth, and faileth not;
Their cow calveth,
And casteth not her calf.
They send forth their little ones like a flock,
And their children dance.
They take the timbrel and harp, :12
And rejoice at the sound of the organ.
They spend their days in wealth,
And in a moment go down to the grave.
Therefore they say unto God,
Depart from us; for we desire not
The knowledge of thy ways.
What is the Almighty,

That we should serve him?
And what profit should we have,
If we pray unto him? . . .
One dieth in his full strength,
Being wholly at ease and quiet.
His breasts are full of milk,
And his bones are moistened with marrow.
And another dieth in the bitterness of his soul,
And never eateth with pleasure.
They shall lie down alike in the dust,
And the worms shall cover them.
Behold, I know your thoughts,
And the devices which ye wrongfully
Imagine against me.
For ye say, Where is the house of the prince?
And where are the dwelling places
Of the wicked?
Have ye not asked them that go by the way?
And do ye not know their tokens,
That the wicked is reserved
To the day of destruction?
They shall be brought forth
To the day of wrath.
Who shall declare his way to his face?
And who shall repay him what he hath done?
Yet shall he be brought to the grave,
And shall remain in the tomb.
The clods of the valley
Shall be sweet unto him,
And every man shall draw after him,
As there are innumerable before him.
How then comfort ye me in vain,
Seeing in your answers
There remaineth falsehood?

Eliphaz. Can a man be profitable unto God,
As he that is wise may be profitable unto himself?
Is it any pleasure to the Almighty,

JOB

That thou art righteous?
Or is it gain to him,
That thou makest thy ways perfect?
Will he reprove thee for fear of thee?
Will he enter with thee into judgment?
Is not thy wickedness great?
And thine iniquities infinite?
For thou hast taken a pledge
From thy brother for nought,
And stripped the naked of their clothing.
Thou hast not given water
To the weary to drink,
And thou hast withholden bread
From the hungry.
But as for the mighty man, he had the earth;
And the honourable man dwelt in it.
Thou hast sent widows away empty,
And the arms of the fatherless
Have been broken.
Therefore snares are round about thee,
And sudden fear troubleth thee;
Or darkness, that thou canst not see;
And abundance of waters cover thee.
Is not God in the height of heaven?
And behold the height of the stars,
How high they are!
And thou sayest, How doth God know?
Can he judge through the dark cloud?
Thick clouds are a covering to him,
That he seeth not;
And he walketh in the circuit of heaven.
Hast thou marked the old way
Which wicked men have trodden?
Which were cut down out of time,
Whose foundation was overflown with a flood:
Which said unto God, Depart from us:
And what can the Almighty do for them?
Yet he filled their houses with good things:

But the counsel of the wicked
Is far from me.
The righteous see it, and are glad:
And the innocent laugh them to scorn.
22:20 Whereas our substance is not cut down,
But the remnant of them
The fire consumeth.
Acquaint now thyself with him
And be at peace:
Thereby good shall come unto thee.
Receive, I pray thee, the law from his mouth,
And lay up his words in thine heart.
If thou return to the Almighty,
Thou shalt be built up,
Thou shalt put away iniquity
Far from thy tabernacles.
Then shalt thou lay up gold as dust,
And the gold of Ophir
As the stones of the brooks.
:25 Yea, the Almighty shall be thy defence,
And thou shalt have plenty of silver.
For then shalt thou have thy delight
In the Almighty,
And shalt lift up thy face unto God.
Thou shalt make thy prayer unto him,
And he shall hear thee,
And thou shalt pay thy vows.
:28 Thou shalt also decree a thing,
And it shall be established upon thee:
And the light shall shine upon thy ways.
:29 When men are cast down,
Then thou shalt say, There is lifting up;
:30 And he shall save the humble person.
He shall deliver the island of the innocent:
And it is delivered by the pureness
Of thine hands.

Job. Even to day is my complaint bitter:
My stroke is heavier than my groaning.

Oh that I knew where I might find him!
That I might come even to his seat!
I would order my cause before him,
And fill my mouth with arguments.
I would know the words
Which he would answer me,
And understand what he would say unto me.
Will he plead against me
With his great power?
No; but he would put strength in me.
There the righteous might dispute with him;
So should I be delivered for ever
From my judge.
Behold, I go forward, but he is not there;
And backward, but I cannot perceive him:
On the left hand, where he doth work,
But I cannot behold him:
He hideth himself on the right hand,
That I cannot see him:
But he knoweth the way that I take:
When he hath tried me,
I shall come forth as gold.
My foot hath held his steps,
His way have I kept, and not declined.
Neither have I gone back
From the commandment of his lips;
I have esteemed the words of his mouth
More than my necessary food.
But he is in one mind,
And who can turn him?
And what his soul desireth,
Even that he doeth.
For he performeth the thing
That is appointed for me:
And many such things are with him.
Therefore am I troubled at his presence:
When I consider, I am afraid of him.
For God maketh my heart soft, 23:16

And the Almighty troubleth me:
23:17 Because I was not cut off
Before the darkness,
Neither hath he covered the darkness
From my face.
24:1 Why, seeing times are not hidden
From the Almighty,
Do they that know him not see his days?
Some remove the landmarks;
They violently take away flocks,
And feed thereof.
They drive away the ass of the fatherless,
They take the widow's ox for a pledge.
They turn the needy out of the way:
The poor of the earth
Hide themselves together.
Behold, as wild asses in the desert,
Go they forth to their work;
Rising betimes for a prey:
The wilderness yieldeth food for them
And for their children.
They reap every one his corn in the field:
And they gather the vintage
Of the wicked.
They cause the naked to lodge
Without clothing,
That they have no covering in the cold.
They are wet with the showers
Of the mountains,
And embrace the rock
For want of a shelter.
They pluck the fatherless from the breast,
And take a pledge of the poor.
They cause him to go naked
Without clothing,
And they take away the sheaf
From the hungry:
Which make oil within their walls,

And tread their winepresses, and suffer thirst.
Men grown from out of the city,
And the soul of the wounded crieth out:
Yet God layeth not folly to them. :12

Bildad. Dominion and fear are with him, **25**:2
He maketh peace in his high places.
Is there any number of his armies?
And upon whom doth not his light arise?
How then can man be justified with God?
Or how can he be clean
That is born of a woman?
Behold even to the moon, and it shineth not; :5
Yea, the stars are not pure in his sight.
How much less man, that is a worm?
And the son of man, which is a worm?

Job. How hast thou helped him
That is without power?
How savest thou the arm
That hath no strength?
How hast thou counselled him
That hath no wisdom?
And how hast thou plentifully declared
The thing as it is?
To whom hast thou uttered words?
And whose spirit came from thee?
Dead things are formed
From under the waters,
And the inhabitants thereof.
Hell is naked before him,
And destruction hath no covering.
He stretcheth out the north
Over the empty place,
And hangeth the earth upon nothing.
He bindeth up the waters in his thick clouds;
And the cloud is not rent under them.
He holdeth back the face of his throne,

Job
And spreadeth his cloud upon it.
He hath compassed the waters with bounds,
Until the day and night come to an end.
The pillars of heaven tremble
And are astonished at his reproof.
26:12 He divideth the sea with his power,
And by his understanding
He smiteth through the proud.
:13 By his spirit he hath garnished the heavens;
His hand hath formed the crooked serpent.
:14 Lo, these are parts of his ways:
But how little a portion is heard of him?
But the thunder of his power
Who can understand?
27:2 As God liveth,
Who hath taken away my judgment;
And the Almighty,
Who hath vexed my soul;
All the while my breath is in me,
And the spirit of God is in my nostrils;
My lips shall not speak wickedness,
Nor my tongue utter deceit.
God forbid that I should justify you:
Till I die I will not remove
Mine integrity from me.
My righteousness I hold fast,
And will not let it go:
My heart shall not reproach me
So long as I live.

:7 *Zophar.* Let mine enemy be as the wicked,
And he that riseth up against me
As the unrighteous.
For what is the hope of the hypocrite,
Though he hath gained,
When God taketh away his soul?
Will God hear his cry
When trouble cometh upon him?

Will he delight himself in the Almighty?
Will he always call upon God?
I will teach you by the hand of God:
That which is with the Almighty
Will I not conceal.
Behold, all ye yourselves have seen it;
Why then are ye thus altogether vain?
This is the portion of a wicked man
With God,
And the heritage of oppressors,
Which they shall receive of the Almighty.
If his children be multiplied,
It is for the sword:
And his offspring shall not be satisfied
With bread.
Those that remain of him shall be buried
In death:
And his widows shall not weep.
Though he heap up silver as the dust,
And prepare raiment as the clay;
He may prepare it,
But the just shall put it on,
And the innocent shall divide the silver.
He buildeth his house as a moth,
And as a booth that the keeper maketh.
The rich shall lie down,
But he shall not be gathered:
He openeth his eyes, and he is not.
Terrors take hold on him as waters,
A tempest stealeth him away in the night.
The east wind carrieth him away,
And he departeth:
And as a storm hurleth him
Out of his place.
For God shall cast upon him, and not spare:
He would fain flee out of his hand.
Men shall clap their hands at him,
And shall hiss him out of his place.

JOB

Job. Oh that I were as in months past,
As in the days when God preserved me;
When his candle shined upon my head.
And when by his light
I walked through darkness;
As I was in the days of my youth,
When the secret of God
Was upon my tabernacle;
When the Almighty was yet with me,
When my children were about me;
When I washed my steps with butter,
And the rock poured me out rivers of oil.
When I went out to the gate
Through the city,
When I prepared my seat in the street:
The young men saw me, and hid themselves:
And the aged arose, and stood up.
The princes refrained talking,
And laid their hand on their mouth.
The nobles held their peace,
And their tongue cleaved
To the roof of their mouth.
When the ear heard me,
Then it blessed me;
And when the eye saw me,
It gave witness to me:
Because I delivered the poor that cried,
And the fatherless,
And him that had none to help him.
The blessing of him that was ready to perish
Came upon me:
And I caused the widow's heart
To sing for joy.
29:14 I put on righteousness and it clothed me:
My judgment was as a robe and a diadem.
I was eyes to the blind,
And feet was I to the lame.
I was a father to the poor:

And the cause which I knew not
I searched out.
And I brake the jaws of the wicked,
And plucked the spoil out of his teeth.
Then I said, I shall die in my nest,
And I shall multiply my days as the sand.
My root was spread out by the waters,
And the dew lay all night upon my branch.
My glory was fresh in me,
And my bow was renewed in my hand.
Unto me men gave ear, and waited,
And kept silence at my counsel.
After my words they spake not again;
And my speech dropped upon them.
And they waited for me as for the rain;
And they opened their mouth wide
As for the latter rain.
If I laughed on them, **29**:24
They believed it not;
And the light of my countenance
They cast not down.
I chose out their way, and sat chief,
And dwelt as a king in the army,
As one that comforteth the mourners.
But now they that are younger than I **30**:1
Have me in derision,
Whose fathers I would have disdained
To have set with the dogs of my flock. . . .
And now am I their song,
Yea, I am their byword.
They abhor me, they flee far from me,
And spare not to spit in my face.
Because he hath loosed my cord,
And afflicted me,
They have also let loose the bridle
Before me.
Upon my right hand rise the youth;
They push away my feet,

JOB

And they raise up against me
The ways of their destruction. . . .
Terrors are turned upon me:
They pursue my soul as the wind:
And my welfare passeth away as a cloud.
And now my soul is poured out upon me;
The days of affliction
Have taken hold upon me.
My bones are pierced in me, . . .
He hath cast me into the mire,
And I am become like dust and ashes.
I cry unto thee,
And thou dost not hear me:
I stand up,
And thou regardest me not.
Thou art become cruel to me:
With thy strong hand
Thou opposest thyself against me.
Thou liftest me up to the wind;
Thou causest me to ride upon it,
And dissolvest my substance.
For I know that thou wilt bring me to death,
And to the house appointed for all living. . . .
When I looked for good,
Then evil came unto me:
And when I waited for light,
There came darkness. . . .
I am a brother to dragons,
And a companion to owls.
My skin is black upon me,
And my bones are burned with heat.
My harp also is turned to mourning,
And my organ into the voice
Of them that weep. . . .
If I have walked with vanity,
Or if my foot hath hasted to deceit;
Let me be weighed in an even balance,
That God may know mine integrity.

If my step hath turned out of the way,
And mine heart walked after mine eyes,
And if any blot hath cleaved to mine hands;
Then let me sow, and let another eat;
Yea, let my offspring be rooted out.
If mine heart have been deceived by a woman,
Or if I have laid wait
At my neighbour's door;
Then let my wife grind unto another,
And let others bow down upon her.
For this is an heinous crime;
Yea, it is an iniquity
To be punished by the judges.
For it is a fire that consumeth to destruction,
And would root out all mine increase.
If I did despise the cause
Of my manservant or of my maidservant,
When they contended with me;
What then shall I do
When God riseth up?
And when he visiteth,
What shall I answer him?
Did not he that made me in the womb
Make him?
And did not one fashion us in the womb?
If I have withheld the poor
From their desire,
Or have caused the eyes of the widow to fail;
Or have eaten my morsel myself alone,
And the fatherless hath not eaten thereof;
(For from my youth he was brought up
With me as with a father,
And I have guided her
From my mother's womb;)
If I have seen any perish
For want of clothing,
Or any poor without covering;
If his loins have not blessed me,

JOB

And if he were not warmed
With the fleece of my sheep;
If I have lifted up my hand
Against the fatherless,
When I saw my help in the gate:
Then let mine arm fall
From my shoulder blade,
And mine arm be broken from the bone,
For destruction from God
Was a terror to me,
And by reason of his highness
I could not endure.
If I have made gold my hope,
Or have said to the fine gold,
Thou art my confidence;
If I rejoiced because my wealth was great,
And because mine hand
Had gotten much;
If I beheld the sun when it shined,
Or the moon walking in brightness;
And my heart hath been secretly enticed,
Or my mouth hath kissed my hand:
This also were an iniquity
To be punished by the judge:
For I should have denied
The God that is above.
If I rejoiced at the destruction
Of him that hated me,
Or lifted up myself
When evil found him:
Neither have I suffered my mouth to sin
By wishing a curse to his soul.
If the men of my tabernacle said not,
Oh that we had of his flesh!
We cannot be satisfied.
The strangers did not lodge in the street:
But I opened my doors to the traveller.
31:33 If I covered my transgressions as Adam,

By hiding mine iniquity in my bosom:
Did I fear a great multitude,
Or did the contempt of families terrify me,
That I kept silence,
And went not out of the door?
Oh that one would hear me!
Behold, my desire is,
That the Almighty would answer me,
And that mine adversary
Had written a book.
Surely I would take it upon my shoulder,
And bind it as a crown to me.
I would declare unto him
The number of my steps;
As a prince would I go near unto him.
If my land cry against me,
Or that the furrows likewise thereof complain;
If I have eaten the fruits thereof
Without money,
Or have caused the owners thereof
To lose their life:
Let thistles grow instead of wheat,
And cockle instead of barley.
The words of Job are ended.

Then the Lord answered Job out of the whirlwind, and said,

Who is this that darkeneth counsel
By words without knowledge?
Gird up now thy loins like a man;
For I will demand of thee,
And answer thou me.
Where wast thou when I laid
The foundations of the earth?
Declare, if thou hast understanding.
Who hath laid the measures thereof,
If thou knowest?
Or who hath stretched the line upon it?

JOB

Whereupon are the foundations thereof fastened?
Or who laid the corner stone thereof;
When the morning stars sang together,
And all the sons of God shouted for joy?
Or who shut up the sea with doors,
When it brake forth,
As if it had issued out of the womb?
When I made the cloud the garment thereof,
And thick darkness a swaddling band for it,
And brake up for it my decreed place,
And set bars and doors,
And said, Hitherto shalt thou come,
But no further:
And here shall thy proud waves be stayed?
38:12 Hast thou commanded the morning
Since thy days;
And caused the dayspring
To know his place;
That it might take hold of the ends of the earth,
That the wicked might be shaken out of it? . . .
Hast thou entered into the springs
Of the sea?
Or hast thou walked in the search
Of the depth?
Have the gates of death
Been opened unto thee?
Or hast thou seen the doors
Of the shadow of death?
Hast thou perceived the breadth of the earth?
Declare if thou knowest it all.
Where is the way where light dwelleth?
And as for darkness,
Where is the place thereof,
That thou shouldest take it
To the bound thereof,
And that thou shouldest know the paths
To the house thereof?
Knowest thou it,

Because thou wast then born?
Or because the number of thy days is great?
Hast thou entered into the treasures
Of the snow?
Or hast thou seen the treasures of the hail,
Which I have reserved
Against the time of trouble,
Against the day of battle and war?
By what way is the light parted,
Which scattereth the east wind
Upon the earth?
Who hath divided a watercourse
For the overflowing of waters,
Or a way for the lightning of thunder;
To cause it to rain on the earth,
Where no man is;
On the wilderness,
Wherein there is no man;
To satisfy the desolate and waste ground;
And to cause the bud of the tender herb
To spring forth?
Hath the rain a father?
Or who hath begotten the drops of dew?
Out of whose womb came the ice?
And the hoary frost of heaven,
Who hath gendered it?
The waters are hid as with a stone,
And the face of the deep is frozen.
Canst thou bind the sweet influences
Of Pleiades,
Or loose the bands of Orion?
Canst thou bring forth Mazzaroth
In his season?
Or canst thou guide Arcturus
With his sons?
Knowest thou the ordinances of heaven?
Canst thou set the dominion thereof
In the earth?

Job

Canst thou lift up thy voice to the clouds,
That abundance of waters may cover thee?
Canst thou send lightnings, that they may go,
And say unto thee, Here we are?
Who hath put wisdom in the inward parts?
Or who hath given understanding
To the heart?
Who can number the clouds in wisdom?
Or who can stay the bottles of heaven,
When the dust groweth into hardness,
And the clods cleave fast together? . . .
40:2 Shall he that contendeth with the Almighty instruct him?
He that reproveth God, let him answer it.

Job. Behold, I am vile; what shall I answer thee?
I will lay mine hand upon my mouth.
Once have I spoken; but I will not answer:
Yea, twice; but I will proceed no further.

The Lord. Wilt thou also disannul my judgment?
Wilt thou condemn me,
That thou mayest be righteous?
Hast thou an arm like God?
Or canst thou thunder with a voice like him?
Deck thyself now with majesty and excellency;
And array thyself with glory and beauty.
Cast abroad the rage of thy wrath:
And behold every one that is proud,
And abase him.
Look on every one that is proud,
And bring him low;
And tread down the wicked in their place.
Hide them in the dust together;
And bind their faces in secret.
Then will I also confess unto thee
That thine own right hand can save thee. . . .

Job
Job. I know that thou canst do every thing, 42:1
And that no thought
Can be withholden from thee. . . .
Therefore have I uttered :3
That I understood not;
Things too wonderful for me,
Which I knew not . . .
I have heard of thee by the hearing of the ear: :5
But now mine eye seeth thee.
Wherefore I abhor myself,
And repent in dust and ashes.

CONCLUSION OF THE STORY

Job 42:7 And it was so, that after the Lord had spoken these words unto Job, the Lord said to Eliphaz the Temanite, My wrath is kindled against thee, and against thy two friends: for ye have not spoken of me the thing that is right, as my servant Job hath. Therefore take unto you now seven bullocks and seven rams, and go to my servant Job, and offer up for yourselves a burnt offering; and my servant Job shall pray for you: for him will I accept: lest I deal with you after your folly, in that ye have not spoken of me the thing which is right, like my servant Job.

So Eliphaz the Temanite and Bildad the Shuhite and Zophar the Naamathite went, and did according as the Lord commanded them: the Lord also accepted Job.

:10 And the Lord turned the captivity of Job, when he prayed for his friends: also the Lord gave Job twice as much as he had before. Then came there unto him all his brethren, and all his sisters, and all they that had been of his acquaintance before, and did eat bread with him in his house: and they bemoaned him, and comforted him over all the evil that the Lord had brought upon him: every man also gave him a piece of money, and every one an earring of gold. So the Lord blessed the latter end of Job more than his beginning: for he had fourteen thousand sheep, and six thousand camels, and

JOB

a thousand yoke of oxen, and a thousand she asses. He had also seven sons and three daughters. And he called the name of the first, Jemima; and the name of the second, Kezia; and the name of the third, Keren-happuch. And in all the land were no women found so fair as the daughters of Job: and their father gave them inheritance among their brethren. After this lived Job an hundred and forty years, and saw his sons, and his sons' sons, even four generations. So Job died, being old and full of days.

INTERPOLATIONS IN THE BOOK OF JOB

The poet who presented with such intensity and power a point of view so wildly heretical, and who even dared to assail the orthodox position with such bitter scorn, must have aroused a veritable tumult. There was no way of preventing the recognition of his genius, and no better means offered for combating his influence than to restate the other side of the question and insert passages in the drama itself. A later poet, duly impressed by the standing of the master but filled with a firm conviction that not Job but his friends were really in the right, undertook an elaborate defence of the old orthodoxy. He invented a fourth friend, Elihu, who comes forward with many apologies and much preamble when Job's older friends have been put to silence, and offers to set the wholly matter right. His "wrath was kindled" that Job had "justified himself rather than God," and that the friends had no more to say. Elihu, like the older friends, contends that Job's sufferings are to chasten him, but he also loses sight of the fact that Job had no particular need of chastening in the first place. He then launches upon a long tirade in which he merely repeats the old arguments. The difference is only that he is made to speak by an author who holds the conventional view. The later poet, however, was highly gifted.

Still other poets wrote their ideas into the drama, some inserting contradictory lines in Job's speeches, and one putting into the mouth of Zophar a magnificent passage on the price of wisdom. Some added nature poems to the speech from the whirlwind to illustrate more of God's marvels of creation. This tampering with the text resulted in throwing the third round of speeches into utter confusion and chaos, so that the Book of Job as it stands in the Bible is full of glaring inconsistencies. There is no doubt that there are plenty of these interpolations in the text as given above; but scholars are not in agreement about these additions, and for the student of literature it has not seemed best to break up the Book into its possible fragments. Only the clear and important digressions have been here separated from the rest. Those who wish to go into the subject in detail are referred to Jastrow's *Book of Job.*

THE WONDROUS WORKS OF GOD

JOB
36:26 Behold, God is great,
And we know him not,
Neither can the number of his years
Be searched out.
For he maketh small the drops of water:
They pour down rain
According to the vapour thereof:
Which the clouds do drop
And distil upon man abundantly.
:29 Also can any understand
The spreadings of the clouds,
Or the noise of his tabernacle? . . .
:32 With clouds he covereth the light;
And commandeth it not to shine
By the cloud that cometh betwixt.
:33 The noise thereof sheweth concerning it,
The cattle also concerning the vapour.
37:1 At this also my heart trembleth,
And is moved out of his place.
Hear attentively the noise of his voice,
And the sound that goeth out of his mouth.
He directeth it under the whole heaven,
And his lightning unto the ends of the earth.
After it a voice roareth:
He thundereth with the voice of his excellency;
And he will not stay them
When his voice is heard.
God thundereth marvellously with his voice;
Great things doeth he,

Job
Which we cannot comprehend.
For he saith to the snow,
Be thou on the earth;
Likewise to the small rain,
And to the great rain of his strength.
He sealeth up the hand of every man; 37:7
That all men may know his work.
Then the beasts go into dens,
And remain in their places.
Out of the south cometh the whirlwind:
And cold out of the north.
By the breath of God frost is given:
And the breadth of the waters
Is straitened.
Also by watering he wearieth the thick cloud: :11
He scattereth his bright cloud:
And it is turned round about by his counsels:
That they may do
Whatsoever he commandeth them
Upon the face of the world in the earth.
He causeth it to come,
Whether for correction,
Or for his land, or for mercy.
Hearken unto this, O Job:
Stand still and consider
The wondrous works of God.

THE HIPPOPOTAMUS

Job
Behold now behemoth, 40:15
Which I made with thee;
He eateth grass as an ox.
Lo now, his strength is in his loins, :16
And his force is in the navel of his belly.
He moveth his tail like a cedar;

Job
40:17 The sinews of his stones
Are wrapped together.
His bones are as strong pieces of brass;
His bones are like bars of iron.
He is the chief of the ways of God;
He that made him
Can make his sword to approach unto him.
Surely the mountains bring him forth food,
Where all the beasts of the field play.
He lieth under the shady trees,
In the covert of the reed, and fens.
The shady trees cover him with their shadow;
The willows of the brook
Compass him about.
:23 Behold, he drinketh up a river,
And hasteth not:
He trusteth that he can draw up Jordan
:24 Into his mouth.
He taketh it with his eyes:
His nose pierceth through snares.

THE CROCODILE

Job
41:1 Canst thou draw out leviathan
With an hook?
Or his tongue with a cord
Which thou lettest down?
Canst thou put an hook into his nose?
Or bore his jaw through with a thorn?
Will he make many supplications unto thee?
Will he speak soft words unto thee?
Will he make a covenant with thee?
Wilt thou take him for a servant for ever?
Wilt thou play with him as with a bird?
Or wilt thou bind him for thy maidens?

Shall the companions make a banquet of him? 41:6
Shall they part him among the merchants?
Canst thou fill his skin with barbed irons?
Or his head with fish spears?
Lay thine hand upon him, :8
Remember the battle, do no more. . . .
Who can discover the face of his garment? :13
Or who can come to him
With his double bridle?
Who can open the doors of his face?
His teeth are terrible round about.
His scales are his pride,
Shut up together as with a close seal.
One is so near to another,
That no air can come between them.
They are joined one to another,
They stick together,
That they cannot be sundered. :18
By his neesings a light doth shine,
And his eyes are like the eyelids
Of the morning.
Out of his mouth go burning lamps,
And sparks of fire leap out.
Out of his nostrils goeth smoke,
As out of a seething pot or caldron.
His breath kindleth coals,
And a flame goeth out of his mouth.
In his neck remaineth strength,
And sorrow is turned into joy before him.
The flakes of his flesh are joined together:
They are firm in themselves;
They cannot be moved.
His heart is as firm as a stone;
Yea, as hard as a piece
Of the nether millstone.
When he raiseth up himself, :25
The mighty are afraid:
By reason of breakings

Job

They purify themselves.
41:26 The sword of him that layeth at him
Cannot hold:
The spear, the dart, nor the habergeon.
He esteemeth iron as straw,
And brass as rotten wood.
The arrow cannot make him flee:
Slingstones are turned with him
Into stubble.
Darts are counted as stubble:
He laugheth at the shaking of a spear.
Sharp stones are under him:
He spreadeth sharp pointed things
Upon the mire.
He maketh the deep to boil like a pot:
He maketh the sea like a pot of ointment.
He maketh a path to shine after him;
One would think the deep to be hoary.
Upon earth there is not his like,
Who is made without fear.
:34 He beholdeth all high things:
He is a king over all the children of pride.

THE HORSE

Job

39:16 Hast thou given the horse strength?
Hast thou clothed his neck with thunder?
Canst thou make him afraid as a grasshopper?
The glory of his nostrils is terrible
He paweth in the valley,
And rejoiceth in his strength:
He goeth on to meet the armed men.
He mocketh at fear, and is not affrighted;
Neither turneth he back from the sword.
The quiver rattleth against him,

Job

The glittering spear and the shield,
He swalloweth the ground 39:24
With fierceness of rage:
Neither believeth he
That it is the sound of the trumpet.
He saith among the trumpets, Ha, ha;
And he smelleth the battle afar off,
The thunder of the captains,
And the shouting.

"WHERE SHALL WISDOM BE FOUND?"

Job

Surely there is a vein for the silver, 28:1
And a place for gold where they fine it.
Iron is taken out of the earth,
And brass is molten out of the stone.
There is a path which no fowl knoweth,
And which the vulture's eye hath not seen:
The lion's whelps have not trodden it,
Nor the fierce lion passed by it.
But where shall wisdom be found?
And where is the place of understanding?
Man knoweth not the price thereof;
Neither is it found in the land of the living.
The depth saith, It is not in me:
And the sea saith, It is not with me.
It cannot be gotten for gold,
Neither shall silver be weighed
For the price thereof.
It cannot be valued with the gold of Ophir,
With the precious onyx, or the sapphire.
The gold and the crystal cannot equal it:
And the exchange of it shall not be
For jewels of fine gold.
No mention shall be made of coral, or of pearls:
For the price of wisdom is above rubies.

The topaz of Ethiopia shall not equal it,
Neither shall it be valued with pure gold.
Whence then cometh wisdom?
And where is the place of understanding?
Seeing it is hid from the eyes of all living,
And kept close from the fowls of the air.
Destruction and death say,
We have heard the fame thereof
With our ears.
God understandeth the way thereof,
And he knoweth the place thereof.
For he looketh to the ends of the earth,
And seeth under the whole heaven;
And unto man he said,
Behold, the fear of the Lord,
That is wisdom;
And to depart from evil is understanding.

DIDACTIC POETRY AND PROSE ESSAYS

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The terms that we are accustomed to apply to secular literature seem curiously out of place when given to Biblical writings, until we stop to consider that any piece of work when viewed as literature must belong to some well known type. Nothing is more natural than that men who wished to convey serious truths should use the forms of didactic poetry and the prose essay. It is of course the critics and philosophers who put their thoughts in these more reasoned and less impassioned modes, and accordingly we find that the Wisdom Books are among the latest in the Old Testament.

For poets and prophets are the discoverers, and critics and philosophers are the interpreters of any new set of truths. The work of the latter rarely thrills us but it often comforts and sustains. Its appeal is to the minds of men rather than to their emotions. The critics are cultured and worldly-wise; they are sometimes skeptical, sometimes even a bit cynical and sophisticated. They are prudent men and very sane, tolerant in their kindly wish to keep the young and thoughtless from ways that would lead them to destruction.

With the writers now to be considered we have come to the afternoon and evening of our story. The strenuous national life of the Jews, except during the period of the Maccabees, was all but forgotten. Men no longer were filled with lofty enthusiasm or deeply moved about the destiny of Judah. The meditative poets and the dreaming romancers of the last period of Old Testament literature offered what consolation they had to give in a time when religion had given place to formalism and theology on the one hand and to ethics and cultured skepticism on the other.

PROVERBS

The Book of Proverbs is made up of several collections of which three were attributed to Solomon and two to Arabian authors. Many of the briefer sayings were household saws or popular aphorisms which had been passed about for centuries. It is even possible that Solomon himself may have been the originator of some of these epigrammatic axioms of ethics. Collections of such proverbs were probably made during or before the exile; but it is impossible to say when such bits of native shrewdness were first uttered or when they were gathered together.

In the present volume the more famous adages and maxims are chosen and arranged in a loosely constructed sequence, so that the point of one may lend point to the next. The couplet form which gave a hard finish to these scraps of wisdom and caused them to be remembered and repeated appears in the most usual varieties in the first three: contrast in the first, repetition in the second, and elaboration in the third. Other varieties will be readily seen in those that follow.

The longer poems are for the most part much later. These are not the offhand comments of a village philosopher, but the meditations of sages and exhortations from the experienced. In its present form the Book of Proverbs was probably not put together until about 200 B. C., and it contains some thinking that is typical of the final period of Old Testament literature.

ADAGES AND MAXIMS

PROVERBS

15:1 A soft answer turneth away wrath:
But grievous words stir up anger.

16:32 He that is slow to anger is better than the mighty;
And he that ruleth his spirit than he that taketh a city.

Proverbs

He that hath no rule over his own spirit **25**:28
Is like a city that is broken down and without walls.

He that is slow to wrath is of great understanding: **14**:29
But he that is hasty of spirit exalteth folly.

It is an honour for a man to cease from strife **20**:3
But every fool will be meddling.

Whoso keepeth his mouth and his tongue **21**:29
Keepeth his soul from troubles.

Seest thou a man diligent in his business? **22**:23
He shall stand before kings; he shall not stand before mean men.

Love not sleep, lest thou come to poverty: **20**:13
Open thine eyes, and thou shalt be satisfied with bread.

Be not thou one of them that strike hands, or of them that are sureties for debts. **22**:26
If thou hast nothing to pay, why should he take away thy bed from under thee?

The rich ruleth over the poor, **22**:7
And the borrower is servant to the lender.

There is that scattereth, and yet increaseth; **11**:24
And there is that withholdeth more than is meet, but it tendeth to poverty.

There is that maketh himself rich, yet hath nothing: **13**:7
There is that maketh himself poor, yet hath great riches.

Train up a child in the way he should go; **22**:6
And when he is old he will not depart from it.

He that spareth his rod hateth his son: **13**:24
But he that loveth him chasteneth him betimes.

Proverbs

15:5 A fool despiseth his father's instruction:
But he that regardeth reproof is prudent.

3:12 For whom the Lord loveth he correcteth,
Even as a father the son in whom he delighteth.

19:20 Hear counsel, and receive instruction,
That thou mayest be wise in thy latter end.

15:32 He that refuseth instruction despiseth his own soul:
But he that heareth reproof getteth understanding.

15:15 All the days of the afflicted are evil:
But he that is of a merry heart hath a continual feast.

Better is little with the fear of the Lord,
Than great treasure, and trouble therewith.

Better is a dinner of herbs where love is,
Than a stalled ox and hatred therewith.

17:1 Better is a dry morsel, and quietness therewith,
Than an house full of sacrifices with strife.

17:22 A merry heart doeth good like a medicine:
But a broken spirit drieth the bones.

15:23 A man hath joy by the answer of his mouth;
And a word spoken in due season, how good it is!

21:19 It is better to dwell in the wilderness
Than with a contentious and angry woman.

27:15 A continual dropping in a very rainy day,
And a contentious woman, are alike.

19:14 House and riches are the inheritance of fathers;
And a prudent wife is from the Lord.

PROVERBS

A wise son maketh a glad father: 10:1
But a foolish son is the heaviness of his mother.

Answer a fool according to his folly, 26:5
Lest he be wise in his own conceit.

He that walketh with wise men shall be wise: 13:20
But a companion of fools shall be destroyed.

Even a fool when he holdeth his peace is counted wise; 17:28
And he that shutteth his lips is esteemed a man of understanding.

Be not wise in thine own eyes: 3:7
Fear the Lord and depart from evil.

Seest thou a man wise in his own conceit? 26:12
There is more hope of a fool than of him.

Pride goeth before destruction, 16:18
And an haughty spirit before a fall.

Let another man praise thee, and not thine own mouth; 27:2
A stranger, and not thine own lips.

It is not good to eat much honey; 25:27
So for men to search their own glory is not glory.

Boast not thyself of tomorrow; 27:1
For thou knowest not what a day may bring forth.

The name of the Lord is a strong tower; 18:10
The righteous runneth into it and is safe.

The eyes of the Lord are in every place, 15:3
Beholding the evil and the good.

A man that hath friends must show himself friendly: 18:24
And there is a friend that sticketh closer than a brother.

PROVERBS

24:17 Rejoice not when thine enemy falleth,
And let not thy heart be glad when he stumbleth;
Lest the LORD see it, and it displease him,
And he turn away his wrath from him.

25:21 If thine enemy be hungry, give him bread to eat;
And if he be thirsty, give him water to drink:
For thou shalt heap coals of fire upon his head,
And the LORD shall reward thee.

28:1 The wicked flee when no man pursueth:
But the righteous are bold as a lion.

24:19 Fret not thyself because of evil men,
Neither be thou envious of the wicked,
For there shall be no reward to the evil man;
The candle of the wicked shall be put out.

22:8 He that soweth iniquity shall reap vanity;
And the rod of his anger shall fail.

13:15 Good understanding giveth favour:
But the way of the transgressor is hard.

IN PRAISE OF WISDOM

PROVERBS

3:13 Happy is the man that findeth wisdom,
And the man that getteth understanding.
For the merchandise of it is better
Than the merchandise of silver,
And the gain thereof than find gold.
She is more precious than rubies:
And all the things thou canst desire
Are not to be compared unto her.
Length of days is in her right hand;
And in her left hand riches and honour.
Her ways are ways of pleasantness,

And all her paths are peace.
She is a tree of life
To them that lay hold upon her:
And happy is every one that retaineth her.
The LORD by wisdom
Hath founded the earth;
By understanding hath he established
The heavens.
By his knowledge the depths are broken up,
And the clouds drop down the dew.
My son, let not them depart from thine eyes:
Keep sound wisdom and discretion:
So shall they be life unto thy soul,
And grace to thy neck.
Then shalt thou walk in thy way safely,
And thy foot shall not stumble.
When thou liest down,
Thou shalt not be afraid:
Yea, thou shalt lie down,
And thy sleep shall be sweet.
Be not afraid of sudden fear,
Neither of the desolation of the wicked,
When it cometh.
For the LORD shall be thy confidence,
And shall keep thy foot from being taken. . . .
Wisdom is the principal thing; 4:7
Therefore get wisdom:
And with all thy getting get understanding.
Exalt her, and she shall promote thee:
She shall bring thee to honour,
When thou dost embrace her.
She shall give to thine head
An ornament of grace:
A crown of glory shall she deliver to thee.

ADVICE TO THE SLUGGARD

PROVERBS

6:6 Go to the ant, thou sluggard;
Consider her ways, and be wise:
Which having no guide, overseer, or ruler,
Provideth her meat in the summer,
And gathereth her food in the harvest.
How long wilt thou sleep, O sluggard?
When wilt thou arise out of thy sleep?
Yet a little sleep, a little slumber,
A little folding of the hands to sleep:
So shall thy poverty come
:11 As one that travelleth,
And thy want as an armed man.

THE FOOLISH WOMAN

PROVERBS

9:13 A foolish woman is clamorous:
She is simple, and knoweth nothing.
For she sitteth at the door of her house,
On a seat in the high places of the city,
To call passengers
Who go right on their ways:
Whoso is simple, let him turn in hither:
And as for him that wanteth understanding,
She saith to him,
Stolen waters are sweet,
And bread eaten in secret is pleasant.
But he knoweth not that the dead are there;
And that her guests are in the depths of hell.

THE DRUNKARD AND THE GLUTTON

PROVERBS

23:19 Hear thou, my son, and be wise, and guide thine heart in the way. Be not among winebibbers; among riotous eaters

PROVERBS

of flesh: for the drunkard and the glutton shall come to poverty: and drowsiness shall clothe a man with rags. . . .

Who hath woe? who hath sorrow? who hath contentions? **23**:29
who hath babbling? who hath wounds without cause? who
hath redness of eyes? They that tarry long at the wine; they
that go to seek mixed wine. Look not thou upon the wine
when it is red, when it giveth his colour in the cup, when it
moveth itself aright. At the last it biteth like a serpent, and
stingeth like an adder. Thine eyes shall behold strange :33
women, and thine heart shall utter perverse things. Yea, :34
thou shalt be as he that lieth down in the midst of the sea, or
as he that lieth upon the top of a mast.

FOUR WONDERFUL THINGS

PROVERBS

There be three things **30**:18
Which are too wonderful for me,
Yea, four which I know not:
The way of an eagle in the air;
The way of a serpent upon a rock;
The way of a ship in the midst of the sea;
And the way of a man with a maid.

THE VIRTUOUS WOMAN

PROVERBS

Who can find a virtuous woman? **31**:10
For her price is far above rubies.
The heart of her husband
Doth safely trust in her,
So that he shall have no need of spoil. . . .
She openeth her mouth with wisdom;
And in her tongue is the law of kindness.
She looketh well to the ways of her household,
And eateth not the bread of idleness.
Her children arise up, and call her blessed;

Her husband also, and he praiseth her.
Many daughters have done virtuously,
But thou excellest them all.
Favour is deceitful, and beauty is vain:
But a woman that feareth the LORD,
She shall be praised.
Give her of the fruit of her hands;
And let her own works praise her in the gates.

ECCLESIASTES

OR

THE PREACHER

About 200 B. C. an unknown writer produced a little book under the name of Koheleth (pronounced Ko-hây-leth). As this is merely the name by which he calls himself, it should not be translated. The word means a preacher or an orator or one who addresses an assembly; and the Greek word for assembly, *Ecclesia*, gave to the translators their title for the book.

After the opening poem, in which Koheleth expresses the view that with the works of man as with the forces of nature there is no real progress and nothing new is accomplished, the weary philosopher places himself in an imaginary position from which he may view life as the wisest and wealthiest of men might view it. He says, "I Koheleth was king over Israel in Jerusalem." Naturally enough, the wise and wealthy king he postulates was supposed by a later editor to be Solomon, and he wrote this interpretation into the text. Of course the "*was* king" and much else of what Koheleth says show clearly that he was merely taking a hypothetical case. From the vantage point of a man who had everything that life could offer the same conclusion is drawn that appeared to him before: that all is vanity and vexation of spirit—a chasing after wind.

One of the pious editors of the book inserted bits of conventional orthodoxy, just as was done in the case of Job. Additions to make Koheleth's work seem more religious and to relate it to Solomon occupy, according to Jastrow, over one-fourth of the book as it now stands; but these additions, he believes, are what caused it to be included in the canon. "Koheleth is a cynic, though a gentle one, and the proof of the popularity enjoyed by his *causeries*—for such they are—in which with delicious humor and mild satire he expresses the foibles of the age, is shown by the attempts made to counteract his unorthodox sentiments by additions emanating from other and more serious circles, who felt offended by his jibes and insinuations" (Jastrow. This critic's commentary and translation, called *A Gentle Cynic*, is recommended as a stimulating and sympathetic study.)

The fact that there is nothing left over, no surplusage, either in the works of man or nature, is the basis of Koheleth's disbelief in immortality. It is all a closed circle. Owing to Greek influence there had been a growing tendency since the time of Job to take more and more interest in the subject of immortality, and by 200 B. C. it was much discussed. Koheleth stands against it as a visionary and self-pleasing theory without scientific warrant. His own attitude is practical and worldly: it is good to work and to make the most out of life as it is.

Koheleth has often been called the Omar Khâyyâm of the Bible, and indeed the Book of Ecclesiastes has been paraphrased in the Rubaiyât form of verse. But in recommending the enjoyment of life to the full he does not mean to advise licentiousness and dissipation. He was too wise and too sound of heart to suppose that there was more satisfaction in self-indulgence than in self-abnegation. The sensible man will avoid both extremes. "Be not righteous over much; neither make thyself over wise: why shouldest thou destroy thyself? Be not over much wicked, neither be thou foolish: why shouldest thou die before thy time?" (7:16, 17.)

It cannot be denied that Koheleth was a skeptic. He had no belief in a living and loving God, but only in some inscrutable Power. His answer is again the negative answer of the Voice from the whirlwind in Job: that we can never know, that God's ways are past finding out; but it is not given triumphantly, as there, but with sad resignation. Moreover, Koheleth believed that God's government of the world was arbitrary and unjust, and that nothing could be done to set the world right. "Consider the work of God: for who can make that straight which he hath made crooked? In the day of prosperity be joyful, and in the day of adversity consider: God also hath set the one over against the other, to the end that man should find nothing after him." (7:13, 14.)

The pessimistic conclusion to be drawn from all this is sometimes definitely stated: "Better is the end of a thing than the beginning thereof . . . and the day of death than the day of one's birth" (7:8, 1). "It is better to go to the house of mourning than to go to the house of feasting: for that is the end of all men; and the living will lay it to his heart. The heart of the wise is in the house of mourning; but the heart of fools is in the house of mirth. For as the crackling of thorns under a pot, so is the laughter of the fool" (7:2, 4, 6). A scorn of fools crops out from time to time in Ecclesiastes as in Proverbs.

But this is not a pessimism that leads to apathy or to whining: there is nothing weak or stupid about Koheleth. Though the picture of old age and approaching death in his final poem is so poignant, yet the inference is that "the light is sweet," and that we should enjoy life while we may. It should be noted that "Remember now thy Creator" and the line before it were written in by a later poet. Koheleth wrote,

And put away evil from thy flesh
In the days of thy youth. . . .

So also a later believer in immortality added the last two lines of the poem. The student will notice other interpolations that contradict the ideas of Koheleth; or he may find these listed in critical discussions of the book.

VANITY OF VANITIES

Ecclesiastes

The words of the Preacher, the son of David, king in Jerusalem. 1:1

Vanity of vanities, saith the Preacher,
Vanity of vanities; all is vanity.
What profit hath a man of all his labour

Which he taketh under the sun?
One generation passeth away,
And another generation cometh:
But the earth abideth for ever.
The sun also ariseth, and the sun goeth down,
And hasteth to his place where he arose.
The wind goeth toward the south,
And turneth about unto the north;
It whirleth about continually,
And the wind returneth again
According to his circuits.
1:7 All the rivers run into the sea;
Yet the sea is not full;
Unto the place from whence the rivers come,
Thither they return again.
:8 All things are full of labour;
Man cannot utter it:
The eye is not satisfied with seeing,
Nor the ear filled with hearing.
The thing that hath been,
It is that which shall be;
And that which is done
Is that which shall be done:
And there is no new thing under the sun.
Is there any thing whereof it may be said,
See, this is new?
It hath been already of old time,
Which was before us.
:11 There is no remembrance of former things;
Neither shall there be any remembrance
Of things that are to come
With those that shall come after.

IN MUCH WISDOM IS MUCH GRIEF

ECCLESIASTES

I the Preacher was king over Israel in Jerusalem. And I 1:12
gave my heart to seek and search out by wisdom concerning
all things that are done under heaven: this sore travail hath
God given to the sons of man to be exercised therewith. I :13
have seen all the works that are done under the sun; and,
behold, all is vanity and vexation of spirit.

That which is crooked
Cannot be made straight:
And that which is wanting
Cannot be numbered.

I communed with mine own heart, saying, Lo, I am come to great estate, and have gotten more wisdom than all they that have been before me in Jerusalem: yea, my heart had great experience of wisdom and knowledge. And I gave my heart to know wisdom, and to know madness and folly: I perceived that this also is vexation of spirit.

For in much wisdom is much grief:
And he that increaseth knowledge
Increaseth sorrow.

I said in mine heart, Go to now, I will prove thee with mirth, **2:1**
therefore enjoy pleasure: and, behold, this also is vanity. I said of laughter, It is mad: and of mirth, What doeth it? I sought in mine heart to give myself unto wine, yet acquainting mine heart with wisdom; and to lay hold on folly, till I might see what was that good for the sons of men, which they should do under the heaven all the days of their life. I made me great works; I builded me houses; I planted me vineyards: I made me gardens and orchards, and I planted trees in them of all kind of fruits: I made me pools of water, to water therewith the wood that bringeth forth trees: I got me servants and maidens, and had servants born in my house; also I had great possessions of great and small cattle above all that were in Jerusalem before me: I gathered me also silver and gold, and the peculiar treasure of kings and of the prov-

inces: I gat me men singers and women singers, and the delights of the sons of men, as musical instruments, and that of
2:9 all sorts. So I was great, and increased more than all that were before me in Jerusalem: also my wisdom remained with me. And whatsoever mine eyes desired I kept not from them, I withheld not my heart from any joy; for my heart rejoiced in all my labour: and this was my portion of all my labour. Then I looked on all the works that my hands had wrought, and on the labour that I had laboured to do: and, behold, all was vanity and vexation of spirit, and there was no profit under the sun.

And I turned myself to behold wisdom, and madness, and folly: for what can the man do that cometh after the king? even that which hath been already done. Then I saw that wisdom excelleth folly, as far as light excelleth darkness.

The wise man's eyes are in his head;
But the fool walketh in darkness:

And I myself perceived also that one event happeneth to them all. Then said I in my heart, As it happeneth to the fool, so it happeneth even to me; and why was I then more wise? Then I said in my heart, that this also is vanity. For there is no remembrance of the wise more than of the fool for ever; seeing that which now is in the days to come shall all be forgotten. And how dieth the wise man? as the fool.

Therefore I hated life; because the work that is wrought under the sun is grievous unto me: for all is vanity and vexation of spirit. Yea, I hated all my labour which I had taken under the sun: because I should leave it unto the man that shall be after me. And who knoweth whether he shall be a wise man or a fool? yet shall he have rule over all my labour wherein I have laboured, and wherein I have shewed myself wise under the sun. This is also vanity. Therefore I went about to cause my heart to despair of all the labour which I took under the sun. For there is a man whose labour is in wisdom, and in knowledge, and in equity: yet to a man that hath not laboured therein shall he leave it for his portion. This also is vanity and a great evil. For what hath man of all

ECCLESIASTES

his labour, and of the vexation of his heart, wherein he hath laboured under the sun? For all his days are sorrows, and his travail grief; yea, his heart taketh not rest in the night. This is also vanity.

There is nothing better for a man, than that he should eat and drink, and that he should make his soul enjoy good in his labour. This also I saw, that it was from the hand of God.
For who can eat, or who else can hasten hereunto, more than 2:26
I? For God giveth to a man that is good in his sight wisdom, and knowledge, and joy: but to the sinner he giveth travail, to gather and to heap up, that he may give to him that is good before God. This also is vanity and vexation of spirit.

TIMES AND SEASONS

ECCLESIASTES

To every thing there is a season, and a time to every purpose under the heaven: 3:1

A time to be born,
And a time to die;
A time to plant,
And a time to pluck up that which is planted;
A time to kill,
And a time to heal;
A time to break down,
And a time to build up;
A time to weep,
And a time to laugh;
A time to mourn,
And a time to dance;
A time to cast away stones,
And a time to gather stones together;
A time to embrace,
And a time to refrain from embracing;
A time to get, :6
And a time to lose;
A time to keep,

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And a time to cast away;
A time to rend,
And a time to sew;
A time to keep silence,
And a time to speak;
A time to love,
And a time to hate;
A time of war,
And a time of peace.

THE TEARS OF THE OPPRESSED

ECCLESIASTES

3:16 And moreover I saw under the sun the place of judgment,
that wickedness was there; and the place of righteousness,
:17 that iniquity was there. I said in mine heart, God shall judge
the righteous and the wicked: for there is a time there for
every purpose and for every work.

I said in mine heart concerning the estate of the sons of
:18 men, that God might manifest them, and that they might
see that they themselves are beasts. For that which befalleth
the sons of men befalleth beasts; even one thing befalleth
them: as the one dieth, so dieth the other; yea, they have all
one breath; so that a man hath no preëminence above a beast:
for all is vanity. All go unto one place; all are of the dust, and
all turn to dust again. Who knoweth the spirit of man that
goeth upward, and the spirit of the beast that goeth downward
to the earth?

Wherefore I perceive that there is nothing better, than that a man should rejoice in his own works; for that is his portion: for who shall bring him to see what shall be after him?

4:1 So I returned, and considered all the oppressions that are done under the sun: and behold the tears of such as were oppressed, and they had no comforter; and on the side of their oppressors there was power; but they had no comforter. Wherefore I praised the dead which are already dead more

Ecclesiastes

than the living which are yet alive. Yea, better is he than both they, which hath not yet been, who hath not seen the evil work that is done under the sun.

EAT, DRINK, AND BE MERRY

Ecclesiastes

Then I commended mirth, because a man hath no better thing under the sun, than to eat, and to drink, and to be merry: for that shall abide with him of his labour the days of his life, which God giveth him under the sun. 8:15

All things come alike to all: 9:2
There is one event to the righteous,
And to the wicked;
To the good and to the clean,
And to the unclean;
To him that sacrificeth,
And to him that sacrificeth not:
As is the good, so is the sinner;
And he that sweareth,
As he that feareth an oath.

This is an evil among all things that are done under the sun, that there is one event unto all: yea, also the heart of the sons of men is full of evil, and madness is in their heart while they live, and after that they go to the dead. For to him that is joined to all the living there is hope: for a living dog is better than a dead lion. For the living know that they shall die: but the dead know not any thing, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion for ever in any thing that is done under the sun.

Go thy way, eat thy bread with joy, and drink thy wine with a merry heart; for God now accepteth thy works. Let thy garments be always white; and let thy head lack no ointment. Live joyfully with the wife whom thou lovest all the days of the life of thy vanity, which he hath given thee under

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the sun, all the days of thy vanity: for that is thy portion in this life, and in thy labour which thou takest under the sun.

9:10 Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.

I returned, and saw under the sun, that the race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favour to men of skill: but time and chance happeneth to them all. For man also knoweth not his time:

As the fishes that are taken in an evil net,
And as the birds that are caught in the snare;
So are the sons of men snared in an evil time,
When it falleth suddenly upon them.

This wisdom have I seen also under the sun, and it seemed great unto me: There was a little city, and few men within it; and there came a great king against it, and besieged it, and built great bulwarks against it: now there was found in it a poor wise man, and he by his wisdom delivered the city; yet no man remembered that same poor man. Then said I, Wisdom is better than strength: nevertheless the poor man's wisdom is despised, and his words are not heard.

REJOICE IN THY YOUTH

ECCLESIASTES

11:1 Cast thy bread upon the waters:
For thou shalt find it after many days.
Give a portion to seven,
And also to eight;
For thou knowest not what evil
Shall be upon the earth.
If the clouds be full of rain,
They empty themselves upon the earth:
And if the tree fall toward the south,
Or toward the north,
In the place where the tree falleth,

There it shall be.
He that observeth the wind shall not sow;
And he that regardeth the clouds shall not reap.
As thou knowest not.
What is the way of the spirit,
Nor how the bones do grow
In the womb of her that is with child:
Even so thou knowest not
The works of God who maketh all.
In the morning sow thy seed,
And in the evening withhold not thine hand:
For thou knowest not whether shall prosper,
Either this or that,
Or whether they both shall be alike good.
Truly the light is sweet,
And a pleasant thing it is
For the eyes to behold the sun:
But if a man live many years,
And rejoice in them all;
Yet let him remember the days of darkness;
For they shall be many.
All that cometh is vanity.
Rejoice, O young man, in thy youth;
And let thy heart cheer thee
In the days of thy youth,
And walk in the ways of thine heart,
And in the sight of thine eyes:
But know thou, that for all these things 11:9
God will bring thee into judgment.
Therefore remove sorrow from thy heart, :10
And put away evil from thy flesh:
For childhood and youth are vanity.
Remember now thy Creator 12:1
In the days of thy youth,
While the evil days come not,
Nor the years draw nigh,
When thou shalt say,
I have no pleasure in them;

ECCLESIASTES

While the sun, or the light, or the moon,
Or the stars, be not darkened,
Nor the clouds return after the rain:
12:3 In the day when the keepers of the house shall tremble,
And the strong men shall bow themselves,
And the grinders cease
Because they are few,
And those that look out of the windows
Be darkened,
:4 And the doors shall be shut in the streets,
When the sound of the grinding is low,
And he shall rise up at the voice of the bird,
And all the daughters of musick
Shall be brought low;
:5 Also when they shall be afraid
Of that which is high,
And fears shall be in the way,
And the almond tree shall flourish,
And the grasshopper shall be a burden,
And desire shall fail:
Because man goeth to his long home,
And the mourners go about the streets:
Or ever the silver cord be loosed,
Or the golden bowl be broken,
Or the pitcher be broken at the fountain,
Or the wheel broken at the cistern.
:7 Then shall the dust return to the earth
As it was:
And the spirit shall return
Unto God who gave it.
Vanity of vanities, saith the preacher;
All is vanity.

THE CONCLUSION OF THE WHOLE MATTER

ECCLESIASTES

And moreover, because the preacher was wise, he still taught the people knowledge; yea, he gave good heed, and sought out, and set in order many proverbs. The preacher sought to find out acceptable words: and that which was written was upright, even words of truth. 12:10

The words of the wise are as goads,
And as nails fastened
By the masters of assemblies,
Which are given from one shepherd.
And further, by these, my son,
Be admonished:
Of making many books there is no end;
And much study is a weariness of the flesh.

Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.

ECCLESIASTICUS; OR THE WISDOM OF BEN SIRA

Except for the stories of Ruth and Esther, which will come in our final division, we have now given some consideration to all the books of the Old Testament which were included in the Hebrew canon of sacred or inspired writings and which are accepted by the Protestant churches today. The remaining selections are from books which Jews and Protestants place in the Apocrypha, but which the Roman Catholic church accepts as belonging to the canon. The reasons which may have led the early Christian churches to determine which of the various books were to be regarded as the "Word of God" and which were merely "profitable for study" were based upon misconceptions. The belief that the books they regarded as inspired had been written by the time of Ezra and Nehemiah, when it was supposed that inspiration ceased, is usually regarded as the determining factor; but some of the books they accepted were later than those they rejected. Nor does the distinction hold that the book must have been written in Hebrew, nor that it is referred to in the New Testament. And certainly as far as religious value goes, some of the apocryphal books are far superior to some that were included in the canon.

Ecclesiasticus was written by Jesus the son of Sirach, and translated from Hebrew into Greek by his grandson. A preface by this grandson gives the name of the author and enables us to date the book at about 180 B. C. Ecclesiasticus is written throughout in the regular forms of Hebrew verse, but the author makes little attempt to be poetical. He is concerned with constructing a treatise on morals and with laying down practical rules of conduct. Neither of these objects arouses much enthusiasm in the average reader; that Ben Sira is able to attract and hold our interest as he does argues no small amount of genius in this pleasant old author.

A FAITHFUL FRIEND

Ecclesiasticus 6:14

A faithful friend is a strong defence:
And he that hath found such an one hath found a treasure.
Nothing doth countervail a faithful friend,
And his excellency is invaluable.
A faithful friend is the medicine of life;
And they that fear the Lord shall find him.
Whoso feareth the Lord shall direct his friendship aright:
For as he is, so shall his neighbour be also.

PRACTICAL ADVICE

Ecclesiasticus 8:1

Strive not with a mighty man,
Lest thou fall into his hands.
Be not at variance with a rich man, lest he overweigh thee:
For gold hath destroyed many,
And perverted the hearts of kings.
Strive not with a man that is full of tongue,
And heap not wood upon his fire.
Jest not with a rude man,
Lest thy ancestors be disgraced.
Reproach not a man that turneth from sin,
But remember that we are all worthy of punishment.
Dishonour not a man in his old age:
For even some of us wax old.
Rejoice not over thy greatest enemy being dead,
But remember that we die all.
Despise not the discourse of the wise,
But acquaint thyself with their proverbs:
For of them thou shalt learn instruction,
And how to serve great men with ease.
Miss not the discourse of the elders:
For they also learned of their fathers,

Ecclesiasticus

And of them thou shalt learn understanding,
And to give answer as need requireth. . . .
Travel not by the way with a bold fellow,
Lest he become grievous unto thee.
For he will do according to his own will,
And thou shalt perish with him through his folly.
Strive not with an angry man,
And go not with him into a solitary place:
For blood is as nothing in his sight;
And where there is no help, he will overthrow thee.
Consult not with a fool;
For he cannot keep counsel.
Do no secret thing before a stranger;
For thou knowest not what he will bring forth.
Open not thine heart to every man,
Lest he requite thee with a shrewd turn.

OF PRIDE AND ANGER

Ecclesiasticus

10:6 Bear not hatred to thy neighbour for every wrong;
And do nothing at all by injurious practices.
Pride is hateful before God and man:
And by both doth one commit iniquity.
Because of unrighteous dealings, injuries, and riches got by deceit,
The kingdom is translated from one people to another.
Why is earth and ashes proud?
There is not a more wicked thing than a covetous man:
For such an one setteth his own soul to sale;
Because while he liveth he casteth away his bowels.
The physician cutteth off a long disease;
And he that is to day a king to morrow shall die.
For when a man is dead,
He shall inherit creeping things, beasts, and worms.
The beginning of pride is when one departeth from God,
And his heart is turned away from his Maker.

ECCLESIASTICUS

For pride is the beginning of sin,
And he that hath it shall pour out abomination:
And therefore the Lord brought upon them strange calamities,
And overthrew them utterly.
The Lord hath cast down the thrones of proud princes,
And set up the meek in their stead.
The Lord hath plucked up the roots of the proud nations,
And planted the lowly in their place.
The Lord overthrew countries of the heathen,
And destroyed them to the foundations of the earth.
He took some of them away, and destroyed them,
And hath made their memorial to cease from the earth.
Pride was not made for men,
Nor furious anger for them that are born of a woman.

DECEIVERS OF THE UNWARY

ECCLESIASTICUS

A friend cannot be known in prosperity: **12**:8
And an enemy cannot be hidden in adversity.
In the prosperity of a man enemies will be grieved:
But in his adversity even a friend will depart.
Never trust thine enemy:
For like as iron rusteth, so is his wickedness.
Though he humble himself, and go crouching,
Yet take good heed and beware of him,
And thou shalt be unto him as if thou hadst wiped a lookingglass,
And thou shalt know that his rust hath not been altogether wiped away.
Set him not by thee,
Lest, when he hath overthrown thee, he stand up in thy place;
Neither let him sit at thy right hand,
Lest he seek to take thy seat,
And thou at the last remember my words,

And be pricked therewith.
Who will pity a charmer that is bitten with a serpent,
Or any such as come nigh wild beasts?
So one that goeth to a sinner, and is defiled with him in his sins, who will pity?
For a while he will abide with thee,
But if thou begin to fall, he will not tarry.
An enemy speaketh sweetly with his lips,
But in his heart he imagineth how to throw thee into a pit:
He will weep with his eyes,
But if he find opportunity, he will not be satisfied with blood.
If adversity come upon thee, thou shalt find him there first;
And though he pretend to help thee, yet shall he undermine thee.
He will shake his head, and clap his hands,
And whisper much and change his countenance.
13:1 He that toucheth pitch shall be defiled therewith;
And he that hath fellowship with a proud man shall be like unto him.
Burden not thyself above thy power while thou livest;
And have no fellowship with one that is mightier and richer than thyself:
For how agree the kettle and the earthen pot together?
For if the one be smitten against the other, it shall be broken.
The rich man hath done wrong, and yet he threateneth withal:
The poor is wronged, and he must intreat also.
If thou be for his profit, he will use thee:
But if thou have nothing, he will forsake thee.
If thou have any thing, he will live with thee:
Yea, he will make thee bare, and will not be sorry for it.
If he have need of thee, he will deceive thee,
And smile upon thee, and put thee in hope;
He will speak thee fair, and say, What wantest thou?

And he will shame thee by his meats,
Until he have drawn thee dry twice or thrice,
And at the last he will laugh thee to scorn:
Afterward, when he seeth thee, he will forsake thee,
And shake his head at thee.
Beware that thou be not deceived, and brought down in thy jollity.
If thou be invited of a mighty man, withdraw thyself,
And so much the more will he invite thee.
Press thou not upon him, lest thou be put back;
Stand not far off, lest thou be forgotten.
Affect not to be made equal unto him in talk,
And believe not his many words:
For with much communication will he tempt thee,
And smiling upon thee will get out thy secrets:
But cruelly he will lay up thy words,
And will not spare to do thee hurt, and to put thee in prison.
Observe, and take good heed,
For thou walkest in peril of thy overthrowing:
When thou hearest these things, awake in thy sleep.
Love the Lord all thy life,
And call upon him for thy salvation.
Every beast loveth his like,
And every man loveth his neighbour.
All flesh consorteth according to kind,
And a man will cleave to his like.
What fellowship hath the wolf with the lamb?
So the sinner with the godly.
What agreement is there between the hyena and a dog?
And what peace between the rich and the poor?
As the wild ass is the lion's prey in the wilderness:
So the rich eat up the poor.
As the proud hate humility:
So doth the rich abhor the poor.
A rich man beginning to fall is held up of his friends:
But a poor man being down is thrust also away by his friends.

ECCLESIASTICUS

When a rich man is fallen, he hath many helpers:
He speaketh things not to be spoken, and yet men justify him:
The poor man slipped, and yet they rebuked him too;
He spake wisely, and could have no place.
When a rich man speaketh, every man holdeth his tongue.
And, look, what he saith, they extol it to the clouds:
But if the poor man speak, they say, What fellow is this?
And if he stumble, they will help to overthrow him.

"HE THAT CAN RULE HIS TONGUE"

ECCLESIASTICUS

19:6 He that can rule his tongue shall live without strife;
And he that hateth babbling shall have less evil.
Rehearse not unto another that which is told unto thee,
And thou shalt fare never the worse.
Whether it be to friend or foe, talk not of other men's lives;
And if thou canst without offence, reveal them not.
For he heard and observed thee,
And when time cometh he will hate thee.
If thou hast heard a word, let it die with thee;
And be bold, it will not burst thee.
A fool travaileth with a word,
As a woman in labour of a child.
As an arrow that sticketh in a man's thigh,
So is a word within a fool's belly.

OF TABLE MANNERS

ECCLESIASTICUS

31:12 If thou sit at a bountiful table, be not greedy upon it,
And say not, There is much meat on it.
Remember that a wicked eye is an evil thing:
And what is created more wicked than an eye?
Therefore it weepeth upon every occasion.

ECCLESIASTICUS

Stretch not thine hand whithersoever it looketh,
And thrust it not with him into the dish.
Judge of thy neighbour by thyself:
And be discreet in every point.
Eat, as it becometh a man, those things which are set before thee;
And devour not, lest thou be hated.
Leave off first for manners' sake;
And be not unsatiable, lest thou offend.
When thou sittest among many,
Reach not thine hand out first of all.
A very little is sufficient for a man well nurtured,
And he fetcheth not his wind short upon his bed.
Sound sleep cometh of moderate eating:
He riseth early, and his wits are with him:
But the pain of watching, and choler,
And pangs of the belly, are with an unsatiable man.

OF DREAMS

ECCLESIASTICUS

The hopes of a man void of understanding are vain and false: **34**:1
And dreams lift up fools.
Whoso regardeth dreams is like him that catcheth at a shadow,
And followeth after the wind.
The vision of dreams is the resemblance of one thing to another,
Even as the likeness of a face to a face.
Of an unclean thing what can be cleansed?
And from that thing which is false what truth can come?
Divinations, and soothsayings, and dreams, are vain:
And the heart fancieth, as a woman's heart in travail.
If they be not sent from the most High in thy visitation,
Set not thy heart upon them.
For dreams have deceived many,
And they have failed that put their trust in them.

THE WISDOM OF SOLOMON

The author of The Wisdom of Solomon was probably one of the Greek Jews who lived in Alexandria. His book was written in Greek, and shows the influence of Greek philosophy and culture. The idea of immortality, which the Jews seem to have taken over from the Greeks, is definitely advocated in this book, though it is only the righteous who are included. It is, however, in this book that we find the oldest reference in Jewish literature to a personal devil, as he was thought of in New Testament times and after, and the first identification of him with the serpent in the Garden of Eden.

The author writes in the name of Solomon, and seems really to wish to make it appear as if the great authority on wisdom were speaking; for he tells of his being directed to build the Temple, and he confines himself to incidents of which the historical Solomon might have known.

The book is an ethical treatise commending wisdom and righteousness and denouncing wickedness and idolatry. The concluding chapters (from which our second selection is taken) contain an interpretative account of early Israelitish heroes, and thus they belong essentially to the story form which we are next to consider.

IMMORTALITY FOR THE RIGHTEOUS

Wisdom of Solomon

1:12 Seek not death in the error of your life: and pull not upon yourselves destruction with the works of your hands. For God made not death: neither hath he pleasure in the destruction of the living.

For he created all things, that they might have their being: and the generations of the world were healthful; and there is no poison of destruction in them, nor the kingdom of death upon the earth: (for righteousness is immortal:) but ungodly men with their works and words called it to them: for when they thought to have it their friend, they consumed to nought, and made a covenant with it, because they are worthy to take part with it.

For the ungodly said, reasoning with themselves, but not aright, 2:1

Our life is short and tedious, and in the death of a man there is no remedy: neither was there any man known to have returned from the grave. For we are born at all adventure: and we shall be hereafter as though we had never been: for the breath in our nostrils is as smoke, and a little spark in the moving of our heart: which being extinguished, our body shall be turned into ashes, and our spirit shall vanish as the soft air, and our name shall be forgotten in time, and no man shall have our works in remembrance, and our life shall pass away as the trace of a cloud, and shall be dispersed as a mist, that is driven away with the beams of the sun, and overcome with the heat thereof. For our time is a very shadow that passeth away; and after our end there is no returning: for it is fast sealed, so that no man cometh again. Come on therefore, let us enjoy the good things that are present: and let us speedily use the creatures like as in youth. Let us fill ourselves with costly wine and ointments: and let no flower of the spring pass by us: let us crown ourselves with rosebuds, before they be withered: let none of us go without his part of our voluptuousness: let us leave tokens of our joyfulness in every place: for this is our portion, and our lot is this. Let us oppress the poor righteous man, let us not spare the widow, nor reverence the ancient gray hairs of the aged. Let our strength be the law of justice: for that which is feeble is found to be nothing worth. Therefore let us lie in wait for the righteous; because he is not for our turn, and he is clean contrary to our doings: he upbraideth us with our offending the law, and objecteth to our infamy the transgressings of our education. He professeth to have the knowledge of God: and he calleth himself the child of the Lord. He was made to reprove our thoughts. He is grievous unto us even to behold: for his life is not like other men's, his ways are of another fashion. We are esteemed of him as counterfeits: he abstaineth from our ways as from filthiness: he pronounceth the end of the just to be blessed, and maketh his boast that God is his father. Let us see if his words be true: and let us prove what shall happen in the end of him. For if the just man be the son of God, he will help him, and deliver him from the hand of his enemies. Let us examine him with despitefulness and torture, that we may know his meekness, and prove his patience. Let us condemn him with a shameful death: for by his own saying he shall be respected.

Such things they did imagine, and were deceived: for their own wickedness hath blinded them. As for the mysteries of God, they knew them not: neither hoped they for the wages of righteousness, nor discerned a reward for blameless souls. For God created man to be immortal, and made him to be an image of his own eternity. Nevertheless through envy of the devil came death into the world: and they that do hold of his side do find it.

3:1 But the souls of the righteous are in the hand of God, and there shall no torment touch them. In the sight of the unwise they seemed to die: and their departure is taken for misery, and their going from us to be utter destruction: but they are in peace. For though they be punished in the sight of men, yet is their hope full of immortality. And having been a little chastised, they shall be greatly rewarded: for God proved them, and found them worthy for himself. As gold in the furnace hath he tried them, and received them as a burnt offering. And in the time of their visitation they shall shine, and run to and fro like sparks among the stubble. They shall judge the nations, and have dominion over the people, and their Lord shall reign for ever. They that put their trust in him shall understand the truth: and such as be faithful in love shall abide with him: for grace and mercy is to his saints, and he hath care for his elect. But the ungodly shall be punished according to their own imaginations, which have neglected the righteous, and forsaken the Lord. For whoso despiseth wisdom and nurture, he is miserable, and their hope is vain, their labours unfruitful, and their works unprofitable: their wives are foolish, and their children wicked: their offspring is cursed. . . .

Then shall the righteous man stand in great boldness before the face of such as have afflicted him, and made no account of his labours. When they see it, they shall be troubled with terrible fear, and shall be amazed at the strangeness of his salvation, so far beyond all that they looked for. And they repenting and groaning for anguish of spirit shall say within themselves, this was he, whom we had sometimes in derision, and a proverb of reproach: we fools accounted his life madness, and his end to be without honour: how is he numbered among the children of God, and his lot is among the saints! 5:1

Therefore have we erred from the way of truth, and the light of righteousness hath not shined unto us, and the sun of righteousness rose not upon us. We wearied ourselves in the way of wickedness and destruction: yea, we have gone through deserts, where there lay no way: but as for the way of the Lord, we have not known it. What hath pride profited us? Or what good hath riches with our vaunting brought us? All those things are passed away like a shadow, and as a post that hasted by; and as a ship that passeth over the waves of the water, which when it is gone by, the trace thereof cannot be found, neither the pathway of the keel in the waves; or as when a bird hath flown through the air, there is no token of her way to be found, but the light air being beaten with the stroke of her wings, and parted with the violent noise and motion of them, is passed through, and therein afterwards no sign where she went is to be found; or like as when an arrow is shot at a mark, it parteth the air, which immediately cometh together again, so that a man cannot know where it went through: even so we in like manner, as soon as we were born, began to draw to our end, and had no sign of virtue to shew; but were consumed in our own wickedness. For the hope of the ungodly is like dust that is blown away with the wind; like a thin froth that is driven away with the storm; like as the smoke which is dispersed here and there with a tempest,

Wisdom of Solomon

and passeth away as the remembrance of a guest that tarrieth but a day.

But the righteous live for evermore; their reward also is with the Lord, and the care of them is with the Most High. Therefore shall they receive a glorious kingdom, and a beautiful crown from the Lord's hand: for with his right hand shall he cover them, and with his arm shall he protect them.

PORTENTS SEEN BY THE EGYPTIANS

Wisdom of Solomon

17:1 For great are thy judgments, and cannot be expressed; therefore unnurtured souls have erred. For when unright-
:2 eous men thought to oppress the holy nation; they being shut up in their houses, the prisoners of darkness, and fettered with the bonds of a long night, lay exiled from the eternal providence. For while they supposed to lie hid in their secret sins, they were scattered under a dark veil of forgetfulness, being horribly astonished, and troubled with apparitions. For neither might the corner that held them keep them from fear: but noises [as of waters] falling down sounded about them, and sad visions appeared unto them with heavy countenances. No power of the fire might give them light: neither could the bright flames of the stars endure to lighten that horrible night. Only there appeared unto them a fire kindled of itself, very dreadful: for being much terrified, they thought the things which they saw to be worse than the sight they saw not.

As for the illusions of art magick, they were put down, and their vaunting in wisdom was reproved with disgrace. For they, that promised to drive away terrors and troubles from a sick soul, were sick themselves of fear, worthy to be laughed at. For though no terrible thing did fear them; yet being scared with beasts that passed by, and hissing of serpents, they died for fear, denying that they saw the air, which could of no side be avoided. For wickedness, condemned by her own witness, is very timorous, and being pressed with conscience, always forecasteth grievous things.

For fear is nothing else but a betraying of the succours which reason offereth. And the expectation from within, being less, counteth the ignorance more than the cause which bringeth the torment. But they sleeping the same sleep that night, which was indeed intolerable, and which came upon them out of the bottoms of inevitable hell, were partly vexed with monstrous apparitions, and partly fainted, their heart failing them: for a sudden fear, and not looked for, came upon them. So then whosoever there fell down was strictly kept, shut up in a prison without iron bars. For whether he were husbandman, or shepherd, or a labourer in the field, he was overtaken, and endured that necessity, which could not be avoided: for they were all bound with one chain of darkness. Whether it were a whistling wind, or a melodious noise of birds among the spreading branches, or a pleasing fall of water running violently, or a terrible sound of stones cast down, or a running that could not be seen of skipping beasts, or a roaring voice of most savage wild beasts, or a rebounding echo from the hollow mountains; these things made them to swoon for fear. For the whole world shined with clear light, and none were hindered in their labour: over them only was spread an heavy night, an image of that darkness which should afterward receive them: but yet were they unto themselves more grievous than the darkness.

Nevertheless thy saints had a very great light, whose voice **18:1** they hearing, and not seeing their shape, because they also had not suffered the same things, they counted them happy. But for that they did not hurt them now, of whom they had been wronged before, they thanked them, and besought them pardon for that they had been enemies.

Instead whereof thou gavest them a burning pillar of fire, both to be a guide of the unknown journey, and an harmless sun to entertain them honourably. For they were worthy to be deprived of light, and imprisoned in darkness, who had kept thy sons shut up, by whom the uncorrupt light of the law was to be given unto the world. And when they had determined to slay the babes of the saints, one child being cast forth, and saved, to reprove them, thou tookest away the multitude of their children, and destroyedst them altogether in a mighty water.

ROMANTIC STORIES

ROMANTIC STORIES

Little need be said by way of introduction to the story type as we find it in the romantic stories we are now to read. The influence of the early narratives is very apparent in these later stories, but it will be evident to the student at once that we have come upon a different sort of art. The early narratives were popular folk tales that were passed down for generations and told without any consciousness of literary technique. They were like prose ballads in that they grew up among the people from the natural wish to recite adventures and to celebrate popular heroes. They were told and retold with perfect conviction and sincerity, and so they never lost the eager and spontaneous flavor that gives them their great charm.

But the late romantic stories have a wholly different origin and consequently produce a very different effect. They are conscious literary productions, each by a single author who wrote with a definite purpose in mind. They are not fresh and naïve but studied and carefully worked out. Even in the case of Ruth, the oldest and simplest of them all, the effect is carefully calculated.

RUTH

Ruth stands apart from the other stories in this group not only because it is older than the rest and shows a different attitude of mind on the part of the author but because it belongs to a different literary class. It is, as it has often been called, a prose idyl. Its peaceful atmosphere and quaint recording of old customs may be due to its having been written in a quieter and happier period than Israel usually experienced. The date is thought to be about 400 B. C. At that time the Jews had intermarried with the native populations, and some men thought that their lack of prosperity, which they could not account for on any other basis, must be due to this fact. Accordingly, a reform under the leadership of Ezra was instituted, and all those who had intermarried were put to death.

The author of Ruth makes a beautiful plea on behalf of intermarriage. He makes his heroine a woman of the Moabites, and then deliberately makes King David her great-grandson. David had conquered Moab, and then entered into friendly relations with the king of that country; but the Moabites regained their independence at the time of the division of the kingdom, and Moab was perhaps the most hated of all the neighboring states. Intermarriage with the Moabites was expressly forbidden in Dueteronomy; and the author of Isaiah 24-27 left Moab out when he pictured the coming of the nations into the final peace. Like the author of Jonah, therefore, the author of Ruth stands for tolerance and claims the love and mercy of God for the enemies of Israel.

RUTH

RUTH

1:1 Now it came to pass in the days when the judges ruled, that there was a famine in the land. And a certain man of Beth-lehem-judah went to sojourn in the country of Moab, he, and his wife, and his two sons. And the name of the man was Elimelech, and the name of his wife Naomi, and the name of his two sons Mahlon and Chilion, Ephrathites of Beth-lehem-judah. And they came into the country of Moab, and continued there. 1:2

And Elimelech Naomi's husband died; and she was left, and her two sons. And they took them wives of the women of Moab; the name of the one was Orpah, and the name of the other Ruth: and they dwelled there about ten years. And Mahlon and Chilion died also both of them; and the woman was left of her two sons and her husband.

Then she arose with her daughters in law, that she might return from the country of Moab: for she had heard in the country of Moab how that the LORD had visited his people in giving them bread. Wherefore she went forth out of the place where she was, and her two daughters in law with her; and they went on the way to return unto the land of Judah.

And Naomi said unto her two daughters in law, Go, return each to her mother's house: the LORD deal kindly with you, as ye have dealt with the dead, and with me. The LORD grant you that ye may find rest, each of you in the house of her husband. Then she kissed them; and they lifted up their voice, and wept.

And they said unto her, Surely we will return with thee unto thy people.

And Naomi said, Turn again, my daughters: why will ye go with me? are there yet any more sons in my womb, that they may be your husbands? Turn again, my daughters, go your way; for I am too old to have an husband. If I should say, I have hope, if I should have an husband also to night, and should also bear sons; would ye tarry for them till they were grown? would ye stay for them from having husbands? nay, my daughters; for it grieveth me much for your sakes that the hand of the LORD is gone out against me.

And they lifted up their voice, and wept again: and Orpah kissed her mother in law; but Ruth clave unto her.

And she said, Behold, thy sister in law is gone back unto her people, and unto her gods: return thou after thy sister in law.

And Ruth said, Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God: where thou diest, will I die, and there will I be buried: the Lord do so to me, and more also, if ought but death part thee and me.

When she saw that she was stedfastly minded to go with her, then she left speaking unto her.

So they two went until they came to Beth-lehem. And it came to pass, when they were come to Beth-lehem, that all the city was moved about them, and they said, Is this Naomi?
1:20 And she said unto them, Call me not Naomi, call me Mara: for the Almighty hath dealt very bitterly with me. I went out full, and the Lord hath brought me home again empty: why then call ye me Naomi, seeing the Lord hath testified against me, and the Almighty hath afflicted me?

So Naomi returned, and Ruth the Moabitess, her daughter in law, with her, which returned out of the country of Moab: and they came to Beth-lehem in the beginning of barley harvest.

And Naomi had a kinsman of her husband's, a mighty man of wealth, of the family of Elimelech; and his name was Boaz.
2:2 And Ruth the Moabitess said unto Naomi, Let me now go to the field, and glean ears of corn after him in whose sight I shall find grace. And she said unto her, Go, my daughter. And she went, and came, and gleaned in the field after the reapers: and her hap was to light on a part of the field belonging unto Boaz, who was of the kindred of Elimelech.

And, behold, Boaz came from Beth-lehem, and said unto the reapers, The Lord be with you. And they answered him, The Lord bless thee.

Then said Boaz unto his servant that was set over the reapers, Whose damsel is this?

And the servant that was set over the reapers answered and said, It is the Moabitish damsel that came back with Naomi out of the country of Moab: and she said, I pray you, let me glean and gather after the reapers among the sheaves: so she came, and hath continued even from the morning until **2**:7 now, that she tarried a little in the house.

Then said Boaz unto Ruth, Hearest thou not, my daughter? Go not to glean in another field, neither go from hence, but abide here fast by my maidens: let thine eyes be on the field that they do reap, and go thou after them: have I not charged the young men that they shall not touch thee? and when thou art athirst, go unto the vessels, and drink of that which the young men have drawn.

Then she fell on her face, and bowed herself to the ground, and said unto him, Why have I found grace in thine eyes, that thou shouldest take knowledge of me, seeing I am a stranger?

And Boaz answered and said unto her, It hath fully been shewed me, all that thou hast done unto thy mother in law since the death of thine husband: and how thou hast left thy father and thy mother, and the land of thy nativity, and art come unto a people which thou knewest not heretofore. The LORD recompense thy work, and a full reward be given thee of the LORD God of Israel, under whose wings thou art come to trust.

Then she said, Let me find favour in thy sight, my lord; for that thou hast comforted me, and for that thou hast spoken friendly unto thine handmaid, though I be not like unto one of thine handmaidens.

And Boaz said unto her, At mealtime come thou hither, and eat of the bread, and dip thy morsel in the vinegar. And she sat beside the reapers: and he reached her parched corn, and she did eat, and was sufficed, and left.

And when she was risen up to glean, Boaz commanded his young men, saying, Let her glean even among the sheaves, and reproach her not: and let fall also some of the handfuls of purpose for her, and leave them, that she may glean them, and rebuke her not.

So she gleaned in the field until even, and beat out that she had gleaned: and it was about an ephah of barley. And she took it up, and went into the city: and her mother in law saw what she had gleaned: and she brought forth, and gave to her that she had reserved after she was sufficed.

And her mother in law said unto her, Where hast thou gleaned to day? and where wroughtest thou? blessed be he that did take knowledge of thee. And she shewed her mother in law with whom she had wrought, and said, The man's name with whom I wrought to day is Boaz.

And Naomi said unto her daughter in law, Blessed be he of the LORD, who hath not left off his kindness to the living and to the dead. And Naomi said unto her, The man is near of kin unto us, one of our next kinsmen.

And Ruth the Moabitess said, He said unto me also, Thou shalt keep fast by my young men, until they have ended all my harvest.

And Naomi said unto Ruth her daughter in law, It is good, my daughter, that thou go out with his maidens, that they meet thee not in any other field.

So she kept fast by the maidens of Boaz to glean unto the end of barley harvest and of wheat harvest; and dwelt with her mother in law.

3:1 Then Naomi her mother in law said unto her, My daughter, shall I not seek rest for thee, that it may be well with thee? And now is not Boaz of our kindred, with whose maidens thou wast? Behold, he winnoweth barley to night in the threshingfloor. Wash thyself therefore, and anoint thee, and put thy raiment upon thee, and get thee down to the floor: but make not thyself known unto the man, until he shall have done eating and drinking. And it shall be, when he lieth down, that thou shalt mark the place where he shall lie, and thou shalt go in, and uncover his feet, and lay thee down; and he will tell thee what thou shalt do.

And she said unto her, All that thou sayest unto me I will do. And she went down unto the floor, and did according to all that her mother in law bade her. And when Boaz had eaten and drunk, and his heart was merry, he went to lie down at the end of the heap of corn: and she came softly, and uncovered his feet, and laid her down.

And it came to pass at midnight, that the man was afraid, and turned himself: and, behold, a woman lay at his feet. And he said, Who art thou?

And she answered, I am Ruth thine handmaid: spread therefore thy skirt over thine handmaid; for thou art a near kinsman.

And he said, Blessed be thou of the Lord, my daughter: for thou hast shewed more kindness in the latter end than at the beginning, inasmuch as thou followedst not young men, whether poor or rich. And now, my daughter, fear not; I will do to thee all that thou requirest: for all the city of my people doth know that thou art a virtuous woman. And now it is true that I am thy near kinsman: howbeit there is a kinsman
nearer than I. Tarry this night, and it shall be in the morn- **3**:13
ing, that if he will perform unto thee the part of a kinsman, well; let him do the kinsman's part: but if he will not do the part of a kinsman to thee, then will I do the part of a kinsman to thee, as the Lord liveth: lie down until the morning.

And she lay at his feet until the morning: and she rose up before one could know another. And he said, Let it not be known that a woman came into the floor. Also he said, Bring the vail that thou hast upon thee, and hold it. And when she held it, he measured six measures of barley, and laid it on her: and she went into the city.

And when she came to her mother in law, she said, Who art thou, my daughter? And she told her all that the man had done to her. And she said, These six measures of barley gave he me; for he said to me, Go not empty unto thy mother in law. Then said she, Sit still, my daughter, until thou know how the matter will fall: for the man will not be in rest, until he have finished the thing this day.

Then went Boaz up to the gate, and sat him down there: **4**:1
and, behold, the kinsman of whom Boaz spake came by; unto whom he said, Ho, such a one! turn aside, sit down here. And he turned aside, and sat down. And he took ten men of the elders of the city, and said, Sit ye down here. And they sat down.

And he said unto the kinsman, Naomi, that is come again out of the country of Moab, selleth a parcel of land, which was our brother Elimelech's: and I thought to advertise thee, saying, Buy it before the inhabitants, and before the elders of my people. If thou wilt redeem it, redeem it: but if thou wilt not redeem it, then tell me, that I may know: for there is none to redeem it beside thee; and I am after thee.

And he said, I will redeem it.

Then said Boaz, What day thou buyest the field of the hand of Naomi, thou must buy it also of Ruth the Moabitess, the wife of the dead, to raise up the name of the dead upon his inheritance.

And the kinsman said, I cannot redeem it for myself, lest I mar mine own inheritance: redeem thou my right to thyself; for I cannot redeem it.

Now this was the manner in former time in Israel concerning redeeming and concerning changing, for to confirm all things; a man plucked off his shoe, and gave it to his neighbour: and this was a testimony in Israel. Therefore the kinsman said unto Boaz, Buy it for thee. So he drew off his shoe.

And Boaz said unto the elders, and unto all the people, Ye are witnesses this day, that I have bought all that was Elimelech's, and all that was Chilion's and Mahlon's, of the hand of Naomi. Moreover Ruth the Moabitess, the wife of Mahlon, have I purchased to be my wife, to raise up the name of the dead upon his inheritance, that the name of the dead be not cut off from among his brethren, and from the gate of his place: ye are witnesses this day.

And all the people that were in the gate, and the elders, said, We are witnesses. The Lord make the woman that is come into thine house like Rachel and like Leah, which two did build the house of Israel: and do thou worthily in Ephratah, and be famous in Beth-lehem: . . .

So Boaz took Ruth, and she was his wife: and when he went in unto her, the Lord gave her conception, and she bare a son. And the women said unto Naomi, Blessed be the Lord, which hath not left thee this day without a kinsman, that his name may be famous in Israel. And he shall be unto thee a restorer of thy life, and a nourisher of thine old age:

for thy daughter in law, which loveth thee, which is better to thee than seven sons, hath born him.

And Naomi took the child, and laid it in her bosom, and became nurse unto it. And the women her neighbours gave it a name, saying, There is a son born to Naomi; and they called his name Obed: he is the father of Jesse, the father of David.

TOBIT

The apocryphal book of Tobit was written about the same time as Ecclesiasticus, with which it has much in common. Scholars have noted that both books emphasize the importance of burying the dead, of giving alms, of marrying within one's own people (as opposed to the teaching of Ruth), and both present the same idea of Sheol as the abode of feelingless spirits,—a place to which go good and bad alike. The central thought of Tobit, however, is that God will remember in the end those who are faithful to him, –the idea of the old story of Job. The book is therefore rightly named Tobit rather than Tobias, though the latter is the chief character in the story. (In the Catholic Bible it is called Tobias, but in the translation there used both father and son are so named.)

The story is told in a convincing, matter-of-fact manner, with many circumstantial details, in order that it may seem historical and true. But as in the case of all of these late stories, the inaccuracies are perfectly apparent. For example, Enemessar (Shalmaneser) did not send the exiles into Assyria, nor was Sennacherib his son. The sources of many of the incidents in Tobit have been found in older writings, and so could scarcely have been derived from facts in the lives of Tobit and Tobias. But the charm of the story and its value are not destroyed by our recognition of it as didactic fiction.

In the opening chapters Tobit tells of his being one of the exiles at Nineveh in the reign of Sennacherib, son of Enemessar; of how he lived righteously and fed the hungry, and especially of how he gave burial to any of his countrymen whom he found slain. In the performance of this act of pious duty Tobit lost his sight, his eyes being covered with a white film. His wife, Anna, taunted him because it did not seem that his good deeds had been rewarded but rather that they brought him only suffering and sorrow, and Tobit prayed that he might die and not hear these false reproaches. On the same day Sarah, the daughter of Raguel, in Media, was reproached by her maidservants because she had had seven husbands, "and Asmodaeus the evil spirit slew them before they had lain with her." She was accused of strangling her husbands, and she, too, prayed that she might be "released from the earth" and "no more hear reproach." Both prayers were "heard before the glory of the great God," and the angel Raphael was sent to restore Tobit's sight, to give Sarah for a wife to Tobias the son of Tobit, and to "bind Asmodæus the evil spirit." Tobit now determines to send Tobias to Media for some money which he had left in charge of Gabael in Rages, and (like Shakespeare's Polonius) he sends his son forth with many worldly-wise maxims. At this point in the quaint story we begin; for the account of Tobias's mission is much superior to the rest.

TOBIT

TOBIT

Tobias then answered and said, Father, I will do all things 5:1
which thou hast commanded me: but how can I receive the money, seeing I know him not? Then he gave him the handwriting, and said unto him, Seek thee a man which may go with thee, whiles I yet live, and I will give him wages: and go and receive the money.

Therefore when he went to seek a man, he found Raphael
that was an angel. But he knew not; and he said unto him,
Canst thou go with me to Rages? and knowest thou those :5
places well? To whom the angel said, I will go with thee, and I know the way well: for I have lodged with our brother Gabael. Then Tobias said unto him, Tarry for me, till I tell my father. Then he said unto him, Go, and tarry not. So he went in and said to his father, Behold, I have found one which will go with me. Then he said, Call him unto me, that I may know of what tribe he is, and whether he be a trusty man to go with thee. So he called him, and he came in, and they saluted one another.

Then Tobit said unto him, Brother, shew me of what tribe and family thou art. To whom he said, Dost thou seek for a tribe or family, or an hired man to go with thy son? Then Tobit said unto him, I would know, brother, thy kindred and name. Then he said, I am Azarias, the son of Ananias the great, and of thy brethren. Then Tobit said, Thou art welcome, brother; be not now angry with me, because I have enquired to know thy tribe and thy family; for thou art my brother, of an honest and good stock: for I know Ananias and Jonathas, sons of that great Samaias, as we went together to Jerusalem to worship, and offered the firstborn, and the tenths of the fruits; and they were not seduced with the error of our brethren: my brother, thou art of a good stock. But tell me, what wages shall I give thee? wilt thou a drachm a day, and things necessary, as to mine own son? Yea, moreover, if ye return safe, I will add something to thy wages.

So they were well pleased. Then said he to Tobias, Prepare thyself for the journey, and God send you a good journey. And when his son had prepared all things for the journey, his father said, Go thou with this man, and God, which dwelleth in heaven, prosper your journey, and the angel of God keep you company. So they went forth both, and
5:16 the young man's dog with them. But Anna his mother wept, and said to Tobit, Why hast thou sent away our son? is he not the staff of our hand, in going in and out before us? Be not greedy to add money to money: but let it be as refuse in respect of our child. For that which the Lord hath given us to live with doth suffice us.

:20 Then said Tobit to her, Take no care, my sister; he shall return in safety, and thine eyes shall see him. For the good angel will keep him company, and his journey shall be prosperous, and he shall return safe. Then she made an end of weeping.

6:1 And as they went on their journey, they came in the evening to the river Tigris, and they lodged there. And when the young man went down to wash himself, a fish leaped out of the river, and would have devoured him. Then the angel said unto him, Take the fish. And the young man laid hold of the fish, and drew it to land. To whom the angel said, Open the fish, and take the heart and the liver and the gall, and put them up safely. So the young man did as the angel commanded him; and when they had roasted the fish, they did eat it: then they both went on their way, till they drew near to Ecbatane. 6:5

Then the young man said to the angel, Brother Azarias, to what use is the heart and the liver and the gall of the fish? And he said unto him, Touching the heart and the liver, if a devil or an evil spirit trouble any, we must make a smoke thereof before the man or the woman, and the party shall be no more vexed. As for the gall, it is good to anoint a man that hath whiteness in his eyes, and he shall be healed.

And when they were come near to Rages, the angel said to the young man, Brother, to day we shall lodge with Raguel, who is thy cousin; he also hath one only daughter, named Sara; I will speak for her, that she may be given thee for a wife. For to thee doth the right of her appertain, seeing thou only art of her kindred. And the maid is fair and wise: now therefore hear me, and I will speak to her father; and when we return from Rages we will celebrate the marriage: for I know that Raguel cannot marry her to another according to the law of Moses, but he shall be guilty of death, because the right of inheritance doth rather appertain to thee than to any other. Then the young man answered the angel, I have heard, Brother Azarias, that this maid hath been given to seven men, who all died in the marriage chamber. And now I am the only son of my father, and I am afraid, lest, if I go in unto her, I die, as the other before: for a wicked spirit loveth her, which hurteth no body but those which come unto her: wherefore I also fear lest I die, and bring my father's and my mother's life because of me to the grave with sorrow: for they have no other son to bury them.

Then the angel said unto him, Dost thou not remember the precepts which thy father gave thee, that thou shouldest marry a wife of thine own kindred? wherefore hear me, O my brother; for she shall be given thee to wife; and make thou no reckoning of the evil spirit; for this same night shall she be given thee in marriage. And when thou shalt come into the marriage chamber, thou shalt take the ashes of perfume, and shalt lay upon them some of the heart and liver of the fish, and shalt make a smoke with it: and the devil shall smell it, and flee away, and never come again any more: but when thou shalt come to her, rise up both of you, and pray to God which is merciful, who will have pity on you, and save you: fear not, for she is appointed unto thee from the beginning: and thou shalt preserve her, and she shall go with thee. Moreover I suppose that she shall bear thee children. Now when Tobias had heard these things, he loved her, and his heart was effectually joined to her.

7:1 And when they were come to Ecbatane, they came to the house of Raguel, and Sara met them: and after they had saluted one another, she brought them into the house. Then said Raguel to Edna his wife, How like is this young man to Tobit my cousin! And Raguel asked them, From whence are ye, brethren? To whom they said, We are of the sons of Nephthalim, which are captives in Nineve.

Then he said to them, Do ye know Tobit our kinsman? And they said, We know him. Then said he, Is he in good health? And they said, He is both alive, and in good health: and Tobias said, He is my father.

Then Raguel leaped up, and kissed him, and wept, and blessed him, and said unto him, Thou art the son of an honest and good man. But when he had heard that Tobit was blind, he was sorrowful and wept. And likewise Edna his wife and Sara his daughter wept. Moreover they entertained them cheerfully; and after that they had killed a ram of the flock, they set store of meat on the table. Then said Tobias to Raphael, Brother Azarias, speak of those things of which thou didst talk in the way, and let this business be dispatched. So he communicated the matter with Raguel: and Raguel said to Tobias, Eat and drink, and make merry: for it is meet that thou shouldest marry my daughter: nevertheless I will declare unto thee the truth. I have given my daughter in marriage to seven men, who died that night they came in unto her: nevertheless for the present be merry. But Tobias said, I will eat nothing here, till we agree and swear one to another. Raguel said, Then take her from henceforth according to the manner, for thou art her cousin, and she is thine, and the merciful God give you good success in all things.

Then he called his daughter Sara, and she came to her father, and he took her by the hand, and gave her to be wife to Tobias, saying, Behold, take her after the law of Moses, and lead her away to thy father. And he blessed them; and called Edna his wife, and took paper, and did write an instrument of covenants, and sealed it. Then they began to eat.

After Raguel called his wife Edna, and said unto her, Sister, prepare another chamber, and bring her in thither. Which when she had done as he had bidden her, she brought her thither: and she wept, and she received the tears of her daughter, and said unto her, Be of good comfort, my daughter; the Lord of heaven and earth give thee joy for this thy sorrow: be of good comfort, my daughter.

And when they had supped, they brought Tobias in unto **8**:1
her. And as he went, he remembered the words of Raphael,
and took the ashes of the perfumes, and put the heart and
the liver of the fish thereupon, and make a smoke therewith.
The which smell when the evil spirit had smelled, he fled
into the utmost parts of Egypt, and the angel bound him. :3

And after that they were both shut in together, Tobias rose out of the bed, and said, Sister, arise, and let us pray that God would have pity on us. Then began Tobias to say, Blessed art thou, O God of our fathers, and blessed is thy holy and glorious name for ever; let the heavens bless thee, and all thy creatures. Thou madest Adam, and gavest him Eve his wife for an helper and stay; of them came mankind: thou hast said, It is not good that man should be alone; let us make unto him an aid like unto himself. And now, O Lord, I take not this my sister for lust, but uprightly: therefore mercifully ordain that we may become aged together. And she said with him, Amen.

So they slept both that night. And Raguel arose, and went and made a grave, saying, I fear lest he also be dead.

But when Raguel was come into his house, he said unto his wife Edna, Send one of the maids, and let her see whether he be alive: if he be not, that we may bury him, and no man know it. So the maid opened the door, and went in, and found them both asleep, and came forth, and told them that he was alive.

Then Raguel praised God, and said, O God, thou art worthy to be praised with all pure and holy praise; therefore let thy saints praise thee with all thy creatures; and let all thine angels and thine elect praise thee for ever. Thou art to be praised, for thou hast made me joyful; and that is not come to me which I suspected; but thou hast dealt with us according to thy great mercy. Thou art to be praised, because thou hast had mercy of two that were the only begotten children of their fathers: grant them mercy, O Lord, and finish their life in health with joy and mercy.

Then Raguel bade his servants to fill the grave. And he kept the wedding feast fourteen days. For before the days of the marriage were finished, Raguel had said unto him by an oath, that he should not depart till the fourteen days of the marriage were expired; and then he should take the half of his goods, and go in safety to his father; and should have the rest when I and my wife be dead.

9:1 Then Tobias called Raphael, and said unto him, Brother Azarias, take with thee a servant, and two camels, and go to Rages of Media to Gabael, and bring me the money, and bring him to the wedding. For Raguel hath sworn that I shall not depart. But my father counteth the days; and if I tarry long, he will be very sorry.

So Raphael went out, and lodged with Gabael, and gave him the handwriting: who brought forth bags which were sealed up, and gave them to him. And early in the morning they went forth both together, and came to the wedding: and Tobias blessed his wife.

10:1 Now Tobit his father counted every day: and when the days of the journey were expired, and they came not. Then Tobit said, Are they detained? or is Gabael dead, and there is no man to give him the money? Therefore he was very sorry.

Tobit

Then his wife said unto him, My son is dead, seeing he stayeth long; and she began to bewail him, and said, Now I care for nothing, my son, since I have let thee go, the light of mine eyes.

To whom Tobit said, Hold thy peace, take no care, for he is safe. But she said, Hold thy peace, and deceive me not; my son is dead. And she went out every day into the way which they went, and did eat no meat on the daytime, and ceased not whole nights to bewail her son Tobias, until the fourteen days of the wedding were expired, which Raguel had sworn that he should spend there. Then Tobias said to Raguel, Let me go, for my father and my mother look no more to see me.

But his father in law said unto him, Tarry with me, and I will send to thy father, and they shall declare unto him how things go with thee. But Tobias said, No; but let me go to my father. Then Raguel arose, and gave him Sara his wife, and half his goods, servants, and cattle, and money: and he blessed them, and sent them away, saying, The God of heaven give you a prosperous journey, my children. And he said to his daughter, Honour thy father and thy mother in law, which are now thy parents, that I may hear good report of thee. And he kissed her. Edna also said to Tobias, The Lord of heaven restore thee, my dear brother, and grant that I may see thy children of my daughter Sara before I die, that I may rejoice before the Lord: behold, I commit my daughter unto thee of special trust; wherefore do not entreat her evil.

After these things Tobias went his way, praising God that 11:1
he had given him a prosperous journey, and blessed Raguel and Edna his wife, and went on his way till they drew near unto Nineve. Then Raphael said to Tobias, Thou knowest, brother, how thou didst leave thy father: let us haste before thy wife, and prepare the house. And take in thine hand the gall of the fish. So they went their way, and the dog went after them. Now Anna sat looking about toward the way for her son. And when she espied him coming, she said to his father, Behold, thy son cometh, and the man that went with him.

Tobit

Then said Raphael, I know, Tobias, that thy father will open his eyes. Therefore anoint thou his eyes with the gall, and being pricked therewith, he shall rub, and the whiteness shall fall away, and he shall see thee. Then Anna ran forth, and fell upon the neck of her son, and said unto him, Seeing I have seen thee, my son, from henceforth I am content to die. And they wept both.

Tobit also went forth toward the door, and stumbled: but his son ran unto him, and took hold of his father; and he strake of the gall on his father's eyes, saying, Be of good hope, my father. And when his eyes began to smart, he rubbed them; and the whiteness pilled away from the corners of his eyes: and when he saw his son, he fell upon his neck. And he wept, and said, Blessed art thou, O God, and blessed is thy name for ever; and blessed are all thine holy angels: for thou hast scourged, and hast taken pity on me: for, behold, I see my son Tobias. And his son went in rejoicing, and told his father the great things that had happened to him in Media.

Then Tobit went out to meet his daughter in law at the gate of Nineve, rejoicing, and praising God: and they which saw him go marvelled, because he had received his sight. But Tobit gave thanks before them, because God had mercy on him. And when he came near to Sara his daughter in law, he blessed her, saying, Thou art welcome, daughter: God be blessed, which has brought thee unto us, and blessed be thy father and thy mother. And there was joy among all his brethren which were at Nineve.

ESTHER

Esther, The Song of Songs, and Ecclesiastes were much disputed over before they were admitted to the canon of sacred writings, and the objections to Esther were more obvious than in the case of either of the others. It was written later than some of the apocryphal books—about 100 B. C.—it contains no mention of God and it is not referred to in the New Testament. Moreover, the story is obviously impossible and could scarcely have been credited even in an uncritical age. Worst of all, its spirit is of vainglorious selfishness and barbaric cruelty. The last part, which is here omitted, reeks with slaughter. Its only claim to religious value is that it offers an explanation of the origin of the feast of Purim.

The impossibility of the story is apparent. Mordecai, for example, is represented as a Babylonian captain in 597 and as prime minister for Xerxes in 474. His name is derived from Marduk, the chief Babylonian god, while Esther is from the goddess Ishtar. Haman and Vashti were Elamite deities. It is therefore believed that the story of Esther was based upon an old Babylonian legend which told of the victory of the Babylonians over their ancient foes the Elamites.

But as a story, Esther is intensely dramatic and effective. Its superb technique, its opulence of splendor, and its appeal to Jewish patriotism must have made it immensely popular.

ESTHER

Now it came to pass in the days of Ahasuerus, (this is 1:1
Ahasuerus which reigned, from India even unto Ethiopia,
over an hundred and seven and twenty provinces:) that in :2
those days, when the king Ahasuerus sat on the throne of his
kingdom, which was in Shushan the palace, in the third year :3

of his reign, he made a feast unto all his princes and his servants; the power of Persia and Media, the nobles and princes of the provinces, being before him: when he shewed the riches of his glorious kingdom and the honour of his excellent majesty many days, even an hundred and fourscore days.

And when these days were expired, the king made a feast unto all the people that were present in Shushan the palace, both unto great and small, seven days, in the court of the garden of the king's palace; where were white, green, and blue, hangings, fastened with cords of fine linen and purple to silver rings and pillars of marble: the beds were of gold and silver, upon a pavement of red, and blue, and white, and black,
1:7 marble. And they gave them drink in vessels of gold, (the vessels being diverse one from another,) and royal wine in abundance, according to the state of the king. And the drinking was according to the law; none did compel: for so the king had appointed to all the officers of his house, that they should do according to every man's pleasure. Also Vashti the queen made a feast for the women in the royal house which belonged to king Ahasuerus.

On the seventh day, when the heart of the king was merry with wine, he commanded Mehuman, Biztha, Harbona, Bigtha, and Abagtha, Zethar, and Carcas, the seven chamberlains that served in the presence of Ahasuerus the king, to bring Vashti the queen before the king with the crown royal, to shew the people and the princes her beauty: for she was fair to look on.

But the queen Vashti refused to come at the king's commandment by his chamberlains: therefore was the king very wroth, and his anger burned in him. Then the king said to the wise men, which knew the times, (for so was the king's manner toward all that knew law and judgment: and the next unto him was Carshena, Shethar, Admatha, Tarshish, Meres, Marsena, and Memucan, the seven princes of Persia and Media, which saw the king's face, and which sat the first in the kingdom;) What shall we do unto the queen Vashti according to the law, because she hath not performed the commandment of the king Ahasuerus by the chamberlains?

And Memucan answered before the king and the princes, Vashti the queen hath not done wrong to the king only, but also to all the princes, and to all the people that are in all the
provinces of the king Ahasuerus. For this deed of the queen 1:17
shall come abroad unto all women, so that they shall despise their husbands in their eyes, when it shall be reported. The king Ahasuerus commanded Vashti the queen to be brought in before him, but she came not. Likewise shall the ladies of Persia and Media say this day unto all the king's princes, which have heard of the deed of the queen. Thus shall there arise too much contempt and wrath. If it please the king, let there go a royal commandment from him, and let it be written among the laws of the Persians and the Medes, that it be not altered, That Vashti come no more before king Ahasuerus; and let the king give her royal estate unto another that is better than she. And when the king's decree which he shall make shall be published throughout all his empire, (for it is great,) all the wives shall give to their husbands honour, both to great and small. And the saying pleased the king and the princes; and the king did according to the word of Memucan: for he sent letters into all the king's provinces, into every province according to the writing thereof, and to every people after their language, that every man should bear rule in his own house, and that it should be published according to the language of every people.

After these things, when the wrath of king Ahasuerus was 2:1
appeased, he remembered Vashti, and what she had done, and what was decreed against her. Then said the king's servants that ministered unto him, Let there be fair young virgins sought for the king: and let the king appoint officers in all the provinces of his kingdom, that they may gather together all the fair young virgins unto Shushan the palace, to the house of the women, unto the custody of Hege the king's chamberlain, keeper of the women; and let their things for purification be given them: and let the maiden which pleaseth the king be queen instead of Vashti. And the thing pleased the king; and he did so.

Now in Shushan the palace there was a certain Jew, whose name was Mordecai, the son of Jair, the son of Shimei, the son of Kish, a Benjamite, who had been carried away from Jerusalem with the captivity which had been carried away with Jeconiah king of Judah, whom Nebuchadnezzar the king of Babylon had carried away. And he brought up Hadassah, that is, Esther, his uncle's daughter: for she had neither father nor mother, and the maid was fair and beautiful; whom Mordecai, when her father and mother were dead, took for his own daughter.

So it came to pass, when the king's commandment and his decree was heard, and when many maidens were gathered together unto Shushan the palace, to the custody of Hegai, that Esther was brought also unto the king's house, to the custody of Hegai, keeper of the women. And the maiden pleased him, and she obtained kindness of him; and he speedily gave her her things for purification, with such things as belonged to her, and seven maidens, which were meet to be
2:9 given her, out of the king's house: and he preferred her and her maids unto the best place of the house of the women. Esther had not shewed her people nor her kindred: for Mordecai had charged her that she should not shew it. And Mordecai walked every day before the court of the women's house, to know how Esther did, and what should become of her.

Now when every maid's turn was come to go in to king Ahasuerus, after that she had been twelve months, according to the manner of the women, (for so were the days of their purifications accomplished, to wit, six months with oil of myrrh, and six months with sweet odours, and with other things for the purifying of the women;) then thus came every maiden unto the king; whatsoever she desired was given her to go with her out of the house of the women unto the king's house. In the evening she went, and on the morrow she returned into the second house of the women, to the custody of Shaashgaz, the king's chamberlain, which kept the concubines: she came in unto the king no more, except the king delighted in her, and that she were called by name.

Now when the turn of Esther, the daughter of Abihail the

uncle of Mordecai, who had taken her for his daughter, was come to go in unto the king, she required nothing but what Hegai the king's chamberlain, the keeper of the women, appointed. And Esther obtained favour in the sight of all them
that looked upon her. So Esther was taken unto king Ahasuerus into his house royal in the tenth month, which is the month Tebeth, in the seventh year of his reign. And the king loved Esther above all the women, and she obtained grace and favour in his sight more than all the virgins; so that he set the royal crown upon her head, and made her queen instead of Vashti. Then the king made a great feast unto all his princes and his servants, even Esther's feast; and he made a release to the provinces, and gave gifts, according to the state of the king. . . . 2:16 :18

In those days, while Mordecai sat in the king's gate, two of the king's chamberlains, Bigthan and Teresh, of those which kept the door, were wroth, and sought to lay hand on the king Ahasuerus. And the thing was known to Mordecai, who told it unto Esther the queen; and Esther certified the king thereof in Mordecai's name. And when inquisition was made of the matter, it was found out; therefore they were both hanged on a tree: and it was written in the book of the chronicles before the king. :21

After these things did king Ahasuerus promote Haman the son of Hammedatha the Agagite, and advanced him, and set his seat above all the princes that were with him. And all the king's servants, that were in the king's gate, bowed, and reverenced Haman: for the king had so commanded concerning him. But Mordecai bowed not, nor did him reverence. Then the king's servants, which were in the king's gate, said unto Mordecai, Why transgressest thou the king's commandment? Now it came to pass, when they spake daily unto him, and he hearkened not unto them, that they told Haman, to see whether Mordecai's matters would stand: for he had told them that he was a Jew.

And when Haman saw that Mordecai bowed not, nor did him reverence, then was Haman full of wrath. And he thought scorn to lay hands on Mordecai alone; for they had

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shewed him the people of Mordecai: wherefore Haman sought to destroy all the Jews that were throughout the whole kingdom of Ahasuerus, even the people of Mordecai.

3:7 In the first month, that is, the month Nisan, in the twelfth year of king Ahasuerus, they cast Pur, that is, the lot, before Haman from day to day, and from month to month, to the twelfth month, that is, the month Adar. And Haman said unto king Ahasuerus, There is a certain people scattered abroad and dispersed among the people in all the provinces of thy kingdom; and their laws are diverse from all people; neither keep they the king's laws: therefore it is not for the king's profit to suffer them. If it please the king, let it be written that they may be destroyed: and I will pay ten thousand talents of silver to the hands of those that have the charge of the business, to bring it into the king's treasuries. And the king took his ring from his hand, and gave it unto Haman the son of Hammedatha the Agagite, the Jews' enemy. And the king said unto Haman, The silver is given to thee, the people also, to do with them as it seemeth good to thee.

Then were the king's scribes called on the thirteenth day of the first month, and there was written according to all that Haman had commanded unto the king's lieutenants, and to the governors that were over every province, and to the rulers of every people of every province according to the writing thereof, and to every people after their language; in the name of king Ahasuerus was it written, and sealed with the king's ring.

And the letters were sent by posts into all the king's provinces, to destroy, to kill, and to cause to perish, all Jews, both young and old, little children and women, in one day, even upon the thirteenth day of the twelfth month, which is the month Adar, and to take the spoil of them for a prey. The copy of the writing for a commandment to be given in every province was published unto all people, that they should be ready against that day. The posts went out, being hastened by the king's commandment, and the decree was given in Shushan the palace. And the king and Haman sat down to drink; but the city Shushan was perplexed.

When Mordecai perceived all that was done, Mordecai rent his clothes, and put on sackcloth with ashes, and went out into the midst of the city, and cried with a loud and a bitter cry; and came even before the king's gate: for none might enter into the king's gate clothed with sackcloth. And in every province, whithersoever the king's commandment and his decree came, there was great mourning among the Jews, and fasting, and weeping, and wailing; and many lay in sackcloth and ashes. So Esther's maids and her chamberlains came and told it her. Then was the queen exceedingly grieved; and she sent raiment to clothe Mordecai, and to take away his sackcloth from him: but he received it not. Then called Esther for Hatach, one of the king's chamberlains, whom he had appointed to attend upon her, and gave him a commandment to Mordecai, to know what it was, and why it was. 4:1

So Hatach went forth to Mordecai unto the street of the city, which was before the king's gate. And Mordecai told him of all that had happened unto him, and of the sum of the money that Haman had promised to pay to the king's treasuries for the Jews, to destroy them. Also he gave him the copy of the writing of the decree that was given at Shushan to destroy them, to shew it unto Esther, and to declare it unto her, and to charge her that she should go in unto the king, to make supplication unto him, and to make request before him for her people. And Hatach came and told Esther the words of Mordecai. Again Esther spake unto Hatach, and gave him commandment unto Mordecai; All the king's servants, and the people of the king's provinces, do know, that whosoever, whether man or woman, shall come unto the king into the inner court, who is not called, there is one law of his to put him to death, except such to whom the king shall hold out the golden sceptre, that he may live: but I have not been called to come in unto the king these thirty days. And they told to Mordecai Esther's words.

Then Mordecai commanded to answer Esther, Think not with thy self that thou shalt escape in the king's house, more than all the Jews. For if thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise to the Jews from another place; but thou and thy father's house shall be destroyed; and who knoweth whether thou art come to the kingdom for such a time as this? Then Esther bade them return Mordecai this answer, Go, gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink three days, night or day: I also and my maidens will fast likewise; and so will I go in unto the king, which is not according to the law: and if I perish, I perish. So Mordecai went his way, and did according to all that Esther had commanded him.

5:1 Now it came to pass on the third day, that Esther put on her royal apparel, and stood in the inner court of the king's house, over against the king's house: and the king sat upon his royal throne in the royal house, over against the gate of the house. And it was so, when the king saw Esther the queen standing in the court, that she obtained favour in his sight: and the king held out to Esther the golden sceptre that was in his hand. So Esther drew near, and touched the top of the sceptre. Then said the king unto her, What wilt thou, queen Esther? and what is thy request? it shall be even given thee to the half of the kingdom. And Esther answered, If it seem good unto the king, let the king and Haman come this day unto the banquet that I have prepared for him. Then the king said, Cause Haman to make haste, that he may do as Esther hath said. So the king and Haman came to the banquet that Esther had prepared.

And the king said unto Esther at the banquet of wine, What is thy petition? and it shall be granted thee: and what is thy request? even to the half of the kingdom it shall be performed. Then answered Esther, and said, My petition and my request is; If I have found favour in the sight of the king, and if it please the king to grant my petition, and to perform my request, let the king and Haman come to the banquet that I shall prepare for them, and I will do to-morrow as the king hath said.

Then went Haman forth that day joyful and with a glad heart: but when Haman saw Mordecai in the king's gate, that he stood not up, nor moved for him, he was full of indignation against Mordecai. Nevertheless Haman refrained himself: and when he came home, he sent and called for his friends, and Zeresh his wife. And Haman told them of the glory of his riches, and the multitude of his children, and all the things wherein the king had promoted him, and how he had advanced him above the princes and servants of the king. Haman said moreover, Yea, Esther the queen did let no man come in with the king unto the banquet that she had prepared but myself; and to-morrow am I invited unto her also with the king. Yet all this availeth me nothing, so long as I see Mordecai the Jew sitting at the king's gate. Then said Zeresh his wife and all his friends unto him, Let a gallows be made of fifty cubits high, and to-morrow speak thou unto the king that Mordecai may be hanged thereon: then go thou in merrily with the king unto the banquet. And the thing pleased Haman; and he caused the gallows to be made.

On that night could not the king sleep, and he commanded **6**:1
to bring the book of records of the chronicles; and they were read before the king. And it was found written, that Mordecai had told of Bigthana and Teresh, two of the king's chamberlains, the keepers of the door, who sought to lay hand on the king Ahasuerus. And the king said, What honour and dignity hath been done to Mordecai for this? Then said the king's servants that ministered unto him, There is nothing done for him.

And the king said, Who is in the court? Now Haman was come into the outward court of the king's house, to speak unto the king to hang Mordecai on the gallows that he had prepared for him. And the king's servants said unto him, Behold, Haman standeth in the court.

And the king said, Let him come in. So Haman came in. And the king said unto him, What shall be done unto the man whom the king delighteth to honour? Now Haman thought in his heart, To whom would the king delight to do honour more than to myself? And Haman answered the king, For the man whom the king delighteth to honour, let the royal apparel be brought which the king useth to wear, and the horse that the king rideth upon, and the crown royal which is set upon his head: and let this apparel and horse be delivered to the hand of one of the king's most noble princes, that they may array the man withal whom the king delighteth to honour, and bring him on horseback through the street of the city, and proclaim before him, Thus shall it be done to the man whom the king delighteth to honour.

Then the king said to Haman, Make haste, and take the apparel and the horse, as thou hast said, and do even so to Mordecai the Jew, that sitteth at the king's gate: let nothing fail of all that thou hast spoken. Then took Haman the apparel and the horse, and arrayed Mordecai, and brought him on horseback through the street of the city, and proclaimed before him, Thus shall it be done unto the man whom the king delighteth to honour. And Mordecai came again to the king's gate. But Haman hasted to his house mourning, and having his head covered. And Haman told Zeresh his wife and all his friends every thing that had befallen him. Then said his wise men and Zeresh his wife unto him, If Mordecai be of the seed of the Jews, before whom thou hast begun to fall, thou shalt not prevail against him, but shalt surely fall before him. And while they were yet talking with him, came the king's chamberlains, and hasted to bring Haman unto the banquet that Esther had prepared.

7:1 So the king and Haman came to banquet with Esther the queen. And the king said again unto Esther on the second day at the banquet of wine, What is thy petition, queen Esther? and it shall be granted thee: and what is thy request? and it shall be performed, even to the half of the kingdom. Then Esther the queen answered and said, If I have found favour in thy sight, O king, and if it please the king, let my life be given me at my petition, and my people at my request: for we are sold, I and my people, to be destroyed, to be slain,
:4 and to perish. But if we had been sold for bondmen and bondwomen, I had held my tongue, although the enemy could not countervail the king's damage.

Then the king Ahasuerus answered and said unto Esther the queen, Who is he, and where is he, that durst presume in his heart to do so? And Esther said, The adversary and enemy is this wicked Haman. Then Haman was afraid before the king and the queen.

And the king arising from the banquet of wine in his wrath went into the palace garden: and Haman stood up to make request for his life to Esther the queen; for he saw that there was evil determined against him by the king. Then the king returned out of the palace garden into the place of the banquet of wine; and Haman was fallen upon the bed whereon Esther was. Then said the king, Will he force the queen also before me in the house?

As the word went out of the king's mouth, they covered Haman's face. And Harbonah, one of the chamberlains, said before the king, Behold also, the gallows fifty cubits high, which Haman had made for Mordecai, who had spoken good for the king, standeth in the house of Haman. Then the king said, Hang him thereon. So they hanged Haman on the gallows that he had prepared for Mordecai. Then was the king's wrath pacified.

JUDITH

Judith is one of the books of the Apocrypha (see introductory note to Ecclesiasticus), but it has exerted a greater influence on modern literature than many of the books in the canon. It has been dramatised frequently, and the plot has been used also in Maeterlinck's drama, *Monna Vanna*, and in Flaubert's novel, *Salammbô*.

The opening chapter, which is all that is here omitted, is filled with names, perhaps for the purpose of giving an appearance of historical accuracy. But the mistakes are even greater than in Esther or Daniel. The time of the story is after the return from captivity, and Nebuchadrezzar is represented as failing to conquer the kingdom of Judah! Of course it was Nebuchadrezzar who took the people captive, and his dynasty had been overthrown before the story begins. He is represented as ruling over the Assyrians in Nineveh, though Nineveh was destroyed before he came to the throne of the empire which succeeded the Assyrian. Holofernes conducted the campaign against Egypt which is here recorded more than two centuries after the death of Nebuchadrezzar. The writer thinks of Judah at the end of the exile as independent and prosperous, and as remaining so for "a long time after."

All this shows that the story of Judith was composed when even the Persian period was remote. It is probably as late as Esther, and perhaps even later.

JUDITH

JUDITH

2:1 And in the eighteenth year, the two and twentieth day of the first month, there was talk in the house of Nabuchodonosor king of the Assyrians, that he should, as he said, avenge himself on all the earth. So he called unto him all his officers and all his nobles, and communicated with them his secret counsel, and concluded the afflicting of the whole earth out of his own mouth. Then they decreed to destroy all flesh, that did not obey the commandment of his mouth. And when he had ended his counsel, Nabuchodonosor king of the Assyrians called Holofernes the chief captain of his army, which was next unto him, and said unto him,

Thus saith the great king, the lord of the whole earth, Behold, thou shalt go forth from my presence, and take with thee men that trust in their own strength, of footmen an hundred and twenty thousand; and the number of horses with their riders twelve thousand. And thou shalt go against all the west country, because they disobeyed my commandment. And thou shalt declare unto them, that they prepare
for me earth and water: for I will go forth in my wrath against **2:7**
them, and will cover the whole face of the earth with the feet of mine army, and I will give them for a spoil unto them: so that their slain shall fill their valleys and brooks, and the river shall be filled with their dead, till it overflow: and I will lead them captives to the utmost parts of all the earth. Thou therefore shalt go forth, and take beforehand for me all their coasts: and if they will yield themselves unto thee, thou shalt reserve them for me till the day of their punishment. But concerning them that rebel, let not thine eye spare them; but put them to the slaughter, and spoil them wheresoever thou goest. For as I live, and by the power of my kingdom, whatsoever I have spoken, that will I do by mine hand. And take thou heed that thou transgress none of the commandments of thy lord, but accomplish them fully, as I have commanded thee, and defer not to do them.

Then Holofernes went forth from the presence of his lord, and called all the governors and captains, and the officers of the army of Assur; and he mustered the chosen men for the battle, as his lord had commanded him, unto an hundred and twenty thousand, and twelve thousand archers on horseback; and he ranged them, as a great army is ordered for the war. And he took camels and asses for their carriages, a very great number; and sheep and oxen and goats without number for their provision: and plenty of victual for every man of the army, and very much gold and silver out of the king's house.

Then he went forth and all his power to go before king Nabuchodonosor in the voyage, and to cover all the face of the earth westward with their chariots, and horsemen, and their chosen footmen. A great number also of sundry countries came with them like locusts, and like the sand of the earth: for the multitude was without number. And they went forth of Nineve three days' journey toward the plain of
2:21 Bectileth, and pitched from Bectileth near the mountain which is at the left hand of the upper Cilicia.

Then he took all his army, his footmen, and horsemen, and chariots, and went from thence into the hill country; and destroyed Phud and Lud, and spoiled all the children of Rasses, and the children of Ismael, which were toward the wilderness at the south of the land of the Chellians. Then he went over Euphrates, and went through Mesopotamia, and destroyed all the high cities that were upon the river Arbonai, till ye come to the sea. And he took the borders of Cilicia, and killed all that resisted him, and came to the borders of Japheth, which were toward the south, over against Arabia. He compassed also all the children of Madian, and burned up their tabernacles, and spoiled their sheepcotes.

Then he went down into the plain of Damascus in the time of wheat harvest, and burnt up all their fields, and destroyed their flocks and herds, also he spoiled their cities, and utterly wasted their countries, and smote all their young men with the edge of the sword. Therefore the fear and dread of him fell upon all the inhabitants of the sea coasts, which were in Sidon and Tyrus, and them that dwelt in Sur and Ocina, and all that dwelt in Jemnaan; and they that dwelt in Azotus and Ascalon feared him greatly.

3:1 So they sent ambassadors unto him to treat of peace, saying,

Behold, we the servants of Nabuchodonosor the great king lie before thee; use us as shall be good in thy sight. Behold, our houses, and all our places, and all our fields of wheat, and flocks, and herds, and all the lodges of our tents, lie before thy face; use them as it pleaseth thee. Behold, even our cities and the inhabitants thereof are thy servants; come and deal with them as seemeth good unto thee.

So the men came to Holofernes, and declared unto him after this manner. Then came he down toward the sea coast, both he and his army, and set garrisons in the high cities, and took out of them chosen men for aid. So they and all the country round about received them with garlands, with dances, and with timbrels.

Yet he did cast down their frontiers, and cut down their groves: for he had decreed to destroy all the gods of the land, that all nations should worship Nabuchodonosor only, and that all tongues and tribes should call upon him as god.

Also he came over against Esdraelon near unto Judea, over against the great strait of Judea. And he pitched between Geba and Scythopolis, and there he tarried a whole month, that he might gather together all the carriages of his army.

Now the children of Israel, that dwelt in Judea, heard all that Holofernes the chief captain of Nabuchodonosor king of the Assyrians had done to the nations, and after what manner he had spoiled all their temples, and brought them to nought. Therefore they were exceedingly afraid of him, and were troubled for Jerusalem, and for the temple of the Lord their God: for they were newly returned from the captivity, and all the people of Judea were lately gathered together: and the vessels, and the altar, and the house, were sanctified after the profanation.

Therefore they sent into all the coasts of Samaria, and the villages, and to Bethoron, and Belmen, and Jericho, and to Choba, and Esora, and to the valley of Salem: and possessed themselves beforehand of all the tops of the high mountains, and fortified the villages that were in them, and laid up victuals for the provision of war: for their fields were of late reaped.

Also Joacim the high priest, which was in those days in 4:6
Jerusalem, wrote to them that dwelt in Bethulia, and Betomestham, which is over against Esdraelon toward the open country, near to Dothaim, charging them to keep the pas-

sages of the hill country: for by them there was an entrance into Judea, and it was easy to stop them that would come up, because the passage was strait, for two men at the most. And the children of Israel did as Joacim the high priest had commanded them, with the ancients of all the people of Israel, which dwelt at Jerusalem.

Then every man of Israel cried to God with great fervency, and with great vehemency did they humble their souls: both they, and their wives, and their children, and their cattle, and every stranger and hireling, and their servants bought with money, put sackcloth upon their loins. Thus every man and woman, and the little children, and the inhabitants of Jerusalem, fell before the temple, and cast ashes upon their heads, and spread out their sackcloth before the face of the Lord: also they put sackcloth about the altar, and cried to the God of Israel all with one consent earnestly, that he would not give their children for a prey, and their wives for a spoil, and the cities of their inheritance to destruction, and the sanctuary to profanation and reproach, and for the nations to rejoice at.

So God heard their prayers, and looked upon their afflictions: for the people fasted many days in all Judea and Jerusalem before the sanctuary of the Lord Almighty. And Joacim the high priest, and all the priests that stood before the Lord, and they which ministered unto the Lord, had their loins girt with sackcloth, and offered the daily burnt offerings, with the vows and free gifts of the people, and had ashes on their mitres, and cried unto the Lord with all their power, that he would look upon all the house of Israel graciously.

Then was it declared to Holofernes, the chief captain of the army of Assur, that the children of Israel had prepared for war, and had shut up the passages of the hill country, and had fortified all the tops of the high hills, and had laid impediments in the champaign countries: wherewith he was very angry, and called all the princes of Moab, and the captains of Ammon, and all the governors of the sea coast, and he said unto them,

5:3 Tell me now, ye sons of Chanaan, who this people is, that dwelleth in the hill country, and what are the cities that they inhabit, and what is the multitude of their army, and wherein is their power and strength, and what king is set over them, or captain of their army; and why have they determined not to come and meet me, more than all the inhabitants of the west.

Then said Achior, the captain of all the sons of Ammon,

Let my lord now hear a word from the mouth of thy servant, and I will declare unto thee the truth concerning this people, which dwelleth near thee, and inhabiteth the hill countries: and there shall no lie come out of the mouth of thy servant.

This people are descended of the Chaldeans: and they sojourned heretofore in Mesopotamia, because they would not follow the gods of their fathers, which were in the land of Chaldea.

For they left the way of their ancestors, and worshipped the God of heaven, the God whom they knew: so they cast them out from the face of their gods, and they fled into Mesopotamia, and sojourned there many days. Then their God commanded them to depart from the place where they sojourned, and to go into the land of Chanaan: where they dwelt, and were increased with gold and silver, and with very much cattle. But when a famine covered all the land of Chanaan, they went down into Egypt, and sojourned there, while they were nourished, and became there a great multitude, so that one could not number their nation. Therefore the king of Egypt rose up against them, and dealt subtilly with them, and brought them low with labouring in brick, and made them slaves. Then they cried unto their God, and he smote all the land of Egypt with incurable plagues: so the Egyptians cast them out of their sight. And God dried the Red sea before them, and brought them to mount Sina, and Cades-Barne, and cast forth all that dwelt in the wilderness. So they dwelt in the land of the Amorites, and they destroyed by their strength all them of Esebon, and passing over Jordan they possessed all the hill country. And they cast forth before them the Chanaanite, the Pherezite, the Jebusite, and the Sychemite, and all the Gergesites, and they dwelt in that

country many days. And whilst they sinned not before their God, they prospered, because the God that hateth iniquity was with them. But when they departed from the way which he appointed them, they were destroyed in many battles very
5:18 sore, and were led captives into a land that was not their's, and the temple of their God was cast to the ground, and their cities were taken by the enemies. But now are they returned to their God, and are come up from the places where they were scattered, and have possessed Jerusalem, where their sanctuary is, and are seated in the hill country; for it was desolate.

Now therefore, my lord and governor, if there be any error in this people, and they sin against their God, let us consider that this shall be their ruin, and let us go up, and we shall overcome them. But if there be no iniquity in their nation, let my lord now pass by, lest their Lord defend them, and their God be for them, and we become a reproach before all the world.

And when Achior had finished these sayings, all the people standing round about the tent murmured, and the chief men of Holofernes, and all that dwelt by the sea side, and in Moab, spake that he should kill him.

For, say they, we will not be afraid of the face of the children of Israel: for, lo, it is a people that have no strength nor power for a strong battle. Now therefore, lord Holofernes, we will go up, and they shall be a prey to be devoured of all thine army.

6:1 And when the tumult of men that were about the council was ceased, Holofernes the chief captain of the army of Assur said unto Achior and all the Moabites before all the company of other nations,

And who art thou, Achior, and the hirelings of Ephraim, that thou hast prophesied among us as to day, and hast said, that we should not make war with the people of Israel, because their God will defend them? and who is God but Nabuchodonosor? He will send his power, and will destroy them from the face of the earth, and their God shall not deliver them: but we his servants will destroy them as one man; for they are not able to sustain the power of our horses. For with them we will tread them under foot, and their mountains shall be drunken with their blood, and their fields shall be filled with their dead bodies, and their footsteps shall not be able to stand before us, for they shall utterly perish, saith king Nabuchodonosor, lord of all the earth: for he said, None of my words shall be in vain. And thou, Achior, an hireling of Ammon, which hast spoken these words in the day of thine iniquity, shalt see my face no more from this day, until I take vengeance of this nation that came out of Egypt. And then shall the sword of mine army, and the multitude of them that serve me, pass through thy sides, and thou shalt fall among their slain, when I return. Now therefore my servants shall bring thee back into the hill country, and shall set thee in one of the cities of the passages: and thou shalt not perish, till thou be destroyed with them. And if thou persuade thyself in thy mind that they shall not be taken, let not thy countenance fall: I have spoken it, and none of my words shall be in vain.

Then Holofernes commanded his servants, that waited in his tent, to take Achior, and bring him to Bethulia, and deliver him into the hands of the children of Israel. So his servants took him, and brought him out of the camp into the plain, and they went from the midst of the plain into the hill country, and came unto the fountains that were under Bethulia. And when the men of the city saw them, they took up their weapons, and went out of the city to the top of the hill: and every man that used a sling kept them from coming up by casting of stones against them. Nevertheless having gotten privily under the hill, they bound Achior, and cast him down, and left him at the foot of the hill, and returned to their lord.

But the Israelites descended from their city, and came unto him, and loosed him, and brought him into Bethulia, and presented him to the governors of the city: which were in those days Ozias the son of Micha, of the tribe of Simeon, and Chabris the son of Gothoniel, and Charmis the son of Melchiel. And they called together all the ancients of the city, and all their youth ran together, and their women, to the assembly, and they set Achior in the midst of all their people.

Then Ozias asked him of that which was done. And he answered and declared unto them the words of the council of Holofernes, and all the words that he had spoken in the midst of the princes of Assur, and whatsoever Holofernes had spoken proudly against the house of Israel. Then the people fell down and worshipped God, and cried unto God, saying,

O Lord God of heaven, behold their pride, and pity the low estate of our nation, and look upon the face of those that are sanctified unto thee this day.

Then they comforted Achior, and praised him greatly. And Ozias took him out of the assembly unto his house, and made a feast to the elders; and they called on the God of Israel all that night for help.

7:1 The next day Holofernes commanded all his army, and all his people which were come to take his part, that they should remove their camp against Bethulia, to take aforehand the ascents of the hill country, and to make war against the children of Israel. Then their strong men removed their camps in that day, and the army of the men of war was an hundred and seventy thousand footmen, and twelve thousand horsemen, beside the baggage, and other men that were afoot among them, a very great multitude. And they camped in the valley near unto Bethulia, by the fountain, and they spread themselves in breadth over Dothaim even to Belmaim, and in length from Bethulia unto Cyamon, which is over against Esdraelom.

Now the children of Israel, when they saw the multitude of them, were greatly troubled, and said every one to his neighbour, Now will these men lick up the face of the earth; for neither the high mountains, nor the valleys, nor the hills, are able to bear their weight. Then every man took up his weapons of war, and when they had kindled fires upon their towers, they remained and watched all that night.

But in the second day Holofernes brought forth all his horsemen in the sight of the children of Israel which were in Bethulia, and viewed the passages up to the city, and came to the fountains of their waters, and took them, and set garrisons of men of war over them, and he himself removed toward his people. Then came unto him all the chief of the children of Esau, and all the governors of the people of Moab, and the captains of the sea coast, and said,

Let our lord now hear a word, that there be not an overthrow in thine army. For this people of the children of Israel do not trust in their spears, but in the height of the mountains wherein they dwell, because it is not easy to come up to the tops of their mountains. Now therefore, my lord, fight not against them in battle array, and there shall not so much as one man of thy people perish. Remain in thy camp, and keep all the men of thine army, and let thy servants get into their hands the fountain of water, which issueth forth of the foot of the mountain: for all the inhabitants of Bethulia have their water thence; so shall thirst kill them, and they shall give up their city, and we and our people shall go up to the tops of the mountains that are near, and will camp upon them, to watch that none go out of the city. So they and their wives and their children shall be consumed with famine, and before the sword come against them, they shall be overthrown in the streets where they dwell. Thus shalt thou render them an evil reward; because they rebelled, and met not thy person peaceably.

And these words pleased Holofernes and all his servants, and he appointed to do as they had spoken. So the camp of the children of Ammon departed, and with them five thousand of the Assyrians, and they pitched in the valley, and took the waters, and the fountains of the waters of the children of Israel.

Then the children of Esau went up with the children of Ammon, and camped in the hill country over against Dothaim: and they went some of them toward the south, and toward the east, over against Ekrebel, which is near unto Chusi, that is upon the brook Mochmur; and the rest of the army of the Assyrians camped in the plain, and covered the face of the whole land; and their tents and carriages were pitched to a very great multitude.

Then the children of Israel cried unto the Lord their God, because their heart failed, for all their enemies had compassed them round about, and there was no way to escape out from among them. Thus all the company of Assur remained about them, both their footmen, chariots, and horsemen, four and thirty days, so that all their vessels of water failed all the inhabitants of Bethulia. And the cisterns were emptied, and they had not water to drink their fill for one day; for they gave them drink by measure. Therefore their young children were out of heart, and their women and young men fainted for thirst, and fell down in the streets of the city, and by the passages of the gates, and there was no longer any strength in them. Then all the people assembled to Ozias, and to the chief of the city, both young men, and women, and children, and cried with a loud voice, and said before all the elders,

God be judge between us and you: for ye have done us great injury, in that ye have not required peace of the children of Assur. For now we have no helper: but God hath sold us into their hands, that we should be thrown down before them with thirst and great destruction. Now therefore call them unto you, and deliver the whole city for a spoil to the people of Holofernes, and to all his army. For it is better for us to be made a spoil unto them, than to die for thirst: for we will be his servants, that our souls may live, and not see the death of our infants before our eyes, nor our wives nor our children to die. We take to witness against you the heaven and the earth, and our God and Lord of our fathers, which punisheth us according to our sins and the sins of our fathers, that he do not according as we have said this day.

Then there was great weeping with one consent in the midst of the assembly; and they cried unto the Lord God with a loud voice. Then said Ozias to them,

Brethren, be of good courage, let us yet endure five days, in the which space the Lord our God may turn his mercy toward us; for he will not forsake us utterly. And if these days pass, and there come no help unto us, I will do according to your word.

And he dispersed the people, every one to their own charge; and they went unto the walls and towers of their city, and sent the women and children into their houses: and they were very low brought in the city.

Now at that time Judith heard thereof, which was the daughter of Merari, the son of Ox, the son of Joseph, the son of Oziel, the son of Elcia, the son of Ananias, the son of Gedeon, the son of Raphaim, the son of Acitho, the son of Eliu, the son of Eliab, the son of Nathanael, the son of Samael, the son of Salasadai, the son of Israel. And Manasses was her husband, of her tribe and kindred, who died in the barley harvest. For as he stood overseeing them that bound sheaves in the field, the heat came upon his head, and he fell on his bed, and died in the city of Bethulia: and they buried him with his fathers in the field between Dothaim and Balamo.

So Judith was a widow in her house three years and four months. And she made her a tent upon the top of her house, and put on sackcloth upon her loins, and ware her widow's apparel. And she fasted all the days of her widowhood, save
the eves of the sabbaths, and the sabbaths, and the eves of 8:6
the new moons, and the new moons, and the feasts and solemn days of the house of Israel. She was also of a goodly countenance, and very beautiful to behold: and her husband Manasses had left her gold, and silver, and menservants, and maidservants, and cattle, and lands; and she remained upon them. And there was none that gave her an ill word; for she feared God greatly.

Now when she heard the evil words of the people against the governor, that they fainted for lack of water; for Judith had heard all the words that Ozias had spoken unto them, and that he had sworn to deliver the city unto the Assyrians after five days; then she sent her waitingwoman, that had the government of all things that she had, to call Ozias and Chabris and Charmis, the ancients of the city. And they came unto her, and she said unto them,

Hear me now, O ye governors of the inhabitants of Beth-

ulia: for your words that ye have spoken before the people this day are not right, touching this oath which ye made and pronounced between God and you, and have promised to deliver the city to our enemies, unless within these days the Lord turn to help you. And now who are ye that have tempted God this day, and stand instead of God among the children of men? And now try the Lord Almighty, but ye shall never know any thing. For ye cannot find the depth of the heart of man, neither can ye perceive the things that he thinketh: then how can ye search out God, that hath made all these things, and know his mind, or comprehend his purpose? Nay, my brethren, provoke not the Lord our God to anger. For if he will not help us within these five days, he hath power to defend us when he will, even every day, or to destroy us before our enemies. Do not bind the counsels of the Lord our God: for God is not as man, that he may be threatened; neither is he as the son of man, that he should be wavering. Therefore let us wait for salvation of him, and call upon him to help us, and he will hear our voice, if it please him. For there arose none in our age, neither is there any now in these days, neither tribe, nor family, nor people, nor city, among us, which worship gods made with hands, as hath been aforetime. For the which cause our fathers were given to the sword, and for a spoil, and had a great fall before our enemies. But we know none other god, therefore we trust that he will not despise us, nor any of our nation. For if we be taken so, all Judea shall lie waste, and our sanctuary shall be spoiled; and he will require the profanation thereof at our mouth. And the slaughter of our brethren, and the captivity of the country, and the desolation of our inheri-
8:22 tance, will he turn upon our heads among the Gentiles, wheresoever we shall be in bondage; and we shall be an offence and a reproach to all them that possess us. For our servitude shall not be directed to favour: but the Lord our God shall turn it to dishonour.

Now therefore, O brethren, let us shew an example to our brethren, because their hearts depend upon us, and the sanctuary, and the house, and the altar, rest upon us. Moreover let us give thanks to the Lord our God, which trieth us, even as he did our fathers. Remember what things he did to Abraham, and how he tried Isaac, and what happened to Jacob in Mesopotamia of Syria, when he kept the sheep of Laban his mother's brother. For he hath not tried us in the fire, as he did them, for the examination of their hearts, neither hath he taken vengeance on us: but the Lord doth scourge them that come near unto him, to admonish them.

Then said Ozias to her, All that thou hast spoken hast thou spoken with a good heart, and there is none that may gainsay thy words. For this is not the first day wherein thy wisdom is manifested; but from the beginning of thy days all the people have known thy understanding, because the disposition of thine heart is good. But the people were very thirsty, and compelled us to do unto them as we have spoken, and to bring an oath upon ourselves, which we will not break. Therefore now pray thou for us, because thou art a godly woman, and the Lord will send us rain to fill our cisterns, and we shall faint no more.

Then said Judith unto them, Hear me, and I will do a thing, which shall go throughout all generations to the children of our nation. Ye shall stand this night in the gate, and I will go forth with my waitingwoman: and within the days that ye have promised to deliver the city to our enemies the Lord will visit Israel by mine hand. But enquire not ye of mine act: for I will not declare it unto you, till the things be finished that I do.

Then said Ozias and the princes unto her, Go in peace, and the Lord God be before thee, to take vengeance on our enemies.

So they returned from the tent, and went to their wards.

Then Judith fell upon her face, and put ashes upon her head, and uncovered the sackcloth therewith she was clothed; and about the time that the incense of that evening was offered in Jerusalem in the house of the Lord, Judith cried with a loud voice, and said, 9:1

O Lord God of my father Simeon, to whom thou gavest a sword to take vengeance of the strangers, who loosened the girdle of a maid to defile her, and discovered the thigh to her shame, and polluted her virginity to her reproach; for thou saidst, It shall not be so; and yet they did so: wherefore thou gavest their rulers to be slain, so that they dyed their bed in blood, being deceived, and smotest the servants with their lords, and the lords upon their thrones; and has given their wives for a prey, and their daughters to be captives, and all their spoils to be divided among thy dear children; which were moved with thy zeal, and abhorred the pollution of their blood, and called upon thee for aid: O God, O my God, hear me also a widow. For thou hast wrought not only those things, but also the things which fell out before, and which ensued after; thou hast thought upon the things which are now, and which are to come. Yea, what things thou didst determine were ready at hand, and said, Lo, we are here: for all thy ways are prepared, and thy judgments are in thy foreknowledge. For, behold, the Assyrians are multiplied in their power; they are exalted with horse and man; they glory in the strength of their footmen; they trust in shield, and spear, and bow, and sling; and know not that thou art the Lord that breakest the battles: the Lord is thy name. Throw down their strength in thy power, and bring down their force in thy wrath: for they have purposed to defile thy sanctuary, and to pollute the tabernacle where thy glorious name resteth, and to cast down with sword the horn of thy altar. Behold their pride, and sent thy wrath upon their heads: give into mine hand, which am a widow, the power that I have conceived. Smite by the deceit of my lips the servant with the prince, and the prince with the servant: break down their stateliness by the hand of a woman. For thy power standeth not in multitude, nor thy might in strong men: for thou art a God of the afflicted, an helper of the oppressed, an upholder of the weak, a protector of the forlorn, a saviour of them that are without hope. I pray thee, I pray thee, O God of my father, and God of the inheritance of Israel, Lord of the heavens and earth, Creator of the waters, King of every creature, hear thou my prayer: and make my speech and deceit to be their wound and stripe, who have purposed cruel things against thy covenant, and thy hallowed house, and against the top of Sion, and against the house of the possession of thy children. And make every nation and tribe to acknowledge that thou art the God of all power and might, and that there is none other that protecteth the people of Israel but thou.

Now after that she had ceased to cry unto the God of Israel, and had made an end of all these words, she rose where she had fallen down, and called her maid, and went down into the house, in the which she abode in the sabbath days, and in her feast days, and pulled off the sackcloth which she had on, and put off the garments of her widowhood, and washed her body all over with water, and anointed herself with precious ointment, and braided the hair of her head, and put on a tire upon it, and put on her garments of gladness, wherewith she was clad during the life of Manasses her **10**:3
husband. And she took sandals upon her feet, and put about her her bracelets, and her chains, and her rings, and her earrings, and all her ornaments, and decked herself bravely, to :4
allure the eyes of all men that should see her. Then she gave her maid a bottle of wine, and a cruse of oil, and filled a bag with parched corn, and lumps of figs, and with fine bread; so she folded all these things together, and laid them upon her.

Thus they went forth to the gate of the city of Bethulia, and found standing there Ozias, and the ancients of the city, Chabris and Charmis. And when they saw her, that her countenance was altered, and her apparel was changed, they wondered at her beauty very greatly, and said unto her,

The God, the God of our fathers, give thee favour, and accomplish thine enterprises to the glory of the children of Israel, and to the exaltation of Jerusalem. Then they worshipped God. And she said unto them, Command the gates of the city to be opened unto me, that I may go forth to accomplish the things whereof ye have spoken with me. So they commanded the young men to open unto her, as she had spoken. And when they had done so, Judith went out, she, and her maid with her; and the men of the city looked after her, until she was gone down the mountain, and till she had passed the valley, and could see her no more.

Thus they went straight forth in the valley: and the first watch of the Assyrians met her, and took her, and asked her, Of what people art thou? and whence comest thou? and whither goest thou? And she said, I am a woman of the Hebrews, and am fled from them: for they shall be given you to be consumed: and I am coming before Holofernes the chief captain of your army, to declare words of truth; and I will shew him a way, whereby he shall go, and win all the hill country, without losing the body or life of any one of his men.

Now when the men heard her words, and beheld her countenance, they wondered greatly at her beauty, and said unto her,

Thou hast saved thy life, in that thou hast hasted to come down to the presence of our lord: now therefore come to his tent, and some of us shall conduct thee, until they have delivered thee to his hands. And when thou standest before him, be not afraid in thine heart, but shew unto him according to thy word; and he will entreat thee well.

Then they chose out of them an hundred men to accompany her and her maid; and they brought her to the tent of Holofernes. Then was there a concourse throughout all the camp: for her coming was noised among the tents, and they came about her, as she stood without the tent of Holofernes, till they told him of her. And they wondered at her beauty, and admired the children of Israel because of her, and every one said to his neighbour, Who would despise this people, that have among them such women? surely it is not good that one man of them be left, who being let go might deceive the whole earth. And they that lay near Holofernes went out, and all his servants, and they brought her into the tent.

10:21 Now Holofernes rested upon his bed under a canopy, which was woven with purple, and gold, and emeralds, and precious stones. So they shewed him of her; and he came out before his tent with silver lamps going before him. And when Judith was come before him and his servants, they all marvelled at the beauty of her countenance; and she fell down upon her face, and did reverence unto him: and his servants took her up.

Then said Holofernes unto her, Woman, be of good comfort, fear not in thine heart: for I never hurt any that was willing to serve Nabuchodonosor, the king of all the earth. Now therefore, if thy people that dwelleth in the mountains had not set light by me, I would not have lifted up my spear against them, but they have done these things to themselves. But now tell me wherefore thou art fled from them, and art come unto us: for thou art come for safeguard; be of good comfort, thou shalt live this night, and hereafter: for none shall hurt thee, but entreat thee well, as they do the servants of king Nabuchodonosor my lord. 11:1

Then Judith said unto him, Receive the words of thy servant, and suffer thine handmaid to speak in thy presence, and I will declare no lie to my lord this night. And if thou wilt follow the words of thine handmaid, God will bring the thing perfectly to pass by thee; and my lord shall not fail of his purposes. As Nabuchodonosor king of all the earth liveth, and as his power liveth, who hath sent thee for the upholding of every living thing: for not only men shall serve him by thee, but also the beasts of the field, and the cattle, and the fowls of the air, shall live by thy power under Nabuchodonosor and all his house. For we have heard of thy wisdom and thy policies, and it is reported in all the earth, that thou only art excellent in all the kingdom, and mighty in knowledge, and wonderful in feats of war. Now as concerning the matter, which Achior did speak in thy council, we have heard his words; for the men of Bethulia saved him, and he declared unto them all that he had spoken unto thee. Therefore, O lord and governor, reject not his word; but lay it up in thine heart, for it is true: for our nation shall not be punished, neither can the sword prevail against them, except they sin against their God. And now, that my lord be not defeated and frustrate of his purpose, even death is now fallen upon them, and their sin hath overtaken them, wherewith they will provoke their God to anger, whensoever

they shall do that which is not fit to be done: for their victuals fail them, and all their water is scant, and they have determined to lay hands upon their cattle, and purposed to consume all those things, that God hath forbidden them to eat by his laws: and are resolved to spend the firstfruits of the corn, and the tenths of wine and oil, which they had sanctified, and reserved for the priests that serve in Jerusalem before the face of our God; the which things it is not lawful for any of the people so much as to touch
11:14 with their hands. For they have sent some to Jerusalem, because they also that dwell there have done the like, to bring them a licence from the senate.

Now when they shall bring them word, they will forthwith do it, and they shall be given thee to be destroyed the same day. Wherefore I thine handmaid, knowing all this, am fled from their presence; and God hath sent me to work things with thee, whereat all the earth shall be astonished, and whosoever shall hear it. For thy servant is religious, and serveth the God of heaven day and night: now therefore, my lord, I will remain with thee, and thy servant will go out by night into the valley, and I will pray unto God, and he will tell me when they have committed their sins: and I will come and shew it unto thee: then thou shalt go forth with all thine army, and there shall be none of them that shall resist thee. And I will lead thee through the midst of Judea, until thou come before Jerusalem; and I will set thy throne in the midst thereof; and thou shalt drive them as sheep that have no shepherd, and a dog shall not so much as open his mouth at
:19 thee: for these things were told me according to my foreknowledge, and they were declared unto me, and I am sent to tell thee.

Then her words pleased Holofernes and all his servants; and they marvelled at her wisdom, and said, There is not such a woman from one end of the earth to the other, both for beauty of face, and wisdom of words.

Likewise Holofernes said unto her, God hath done well to send thee before the people, that strength might be in our hands, and destruction upon them that lightly regard my lord. And now thou art both beautiful in thy countenance, and witty in thy words: surely if thou do as thou hast spoken, thy God shall be my God, and thou shalt dwell in the house of king Nabuchodonosor, and shalt be renowned through the whole earth.

Then he commanded to bring her in where his plate was **12:1**
set; and bade that they should prepare for her of his own meats, and that she should drink of his own wine. And Judith said, I will not eat thereof, lest there be an offence: but provision shall be made for me of the things that I have brought.

Then Holofernes said unto her, If thy provision should fail, how should we give thee the like? for there be none with us of thy nation. Then said Judith unto him, As thy soul liveth, my lord, thine handmaid shall not spend those things that I have, before the Lord work by mine hand the things that he hath determined.

Then the servants of Holofernes brought her into the tent, and she slept till midnight, and she arose when it was toward the morning watch, and sent to Holofernes, saying, Let my lord now command that thine handmaid may go forth into prayer.

Then Holofernes commanded his guard that they should not stay her: thus she abode in the camp three days, and went out in the night into the valley of Bethulia, and washed herself in a fountain of water by the camp. And when she came out, she besought the Lord God of Israel to direct her way to the raising up of the children of her people. So she came in clean, and remained in the tent, until she did eat her meat at evening.

And in the fourth day Holofernes made a feast to his own servants only, and called none of the officers to the banquet. Then said he to Bagoas the eunuch, who had charge over all that he had, Go now, and persuade this Hebrew woman which is with thee, that she come unto us, and eat and drink with us. For, lo, it will be a shame for our person, if we shall let such a woman go, not having had her company; for if we draw her not unto us, she will laugh us to scorn.

Then went Bagoas from the presence of Holofernes, and came to her, and he said, Let not this fair damsel fear to come to my lord, and to be honoured in his presence, and drink wine, and be merry with us, and be made this day as one of the daughters of the Assyrians, which serve in the house of Nabuchodonosor. Then said Judith unto him, Who am I now, that I should gainsay my lord? surely whatsoever pleaseth him I will do speedily, and it shall be my joy unto the day of my death.

So she arose, and decked herself with her apparel and all her woman's attire, and her maid went and laid soft skins on the ground for her over against Holofernes, which she had received of Bagoas for her daily use, that she might sit and eat upon them. Now when Judith came in and sat down, Holofernes his heart was ravished with her, and his mind was moved, and he desired greatly her company; for he waited a time to deceive her, from the day that he had seen her.

Then said Holofernes unto her, Drink now, and be merry with us. So Judith said, I will drink now, my lord, because my life is magnified in me this day more than all the days since I was born. Then she took and ate and drank before him what her maid had prepared. And Holofernes took great delight in her, and drank much more wine than he had drunk at any time in one day since he was born.

13:1 Now when the evening was come, his servants made haste to depart, and Bagoas shut his tent without, and dismissed the waiters from the presence of his lord; and they went to their beds: for they were all weary, because the feast had been long. And Judith was left alone in the tent, and Holofernes lying along upon his bed: for he was filled with wine. Now Judith had commanded her maid to stand without her bedchamber, and to wait for her coming forth, as she did daily: for she said she would go forth to her prayers, and she spake to Bagoas according to the same purpose.

So all went forth, and none was left in the bedchamber, neither little nor great. Then Judith, standing by his bed, said in her heart,

O Lord God of all power, look at this present upon the works of mine hands for the exaltation of Jerusalem. For now is the time to help thine inheritance, and to execute mine enterprizes to the destruction of the enemies which are risen against us.

Then she came to the pillar of the bed, which was at Holofernes' head, and took down his fauchion from thence, and approached to his bed, and took hold of the hair of his head, and said, Strengthen me, O Lord God of Israël, this day. And she smote twice upon his neck with all her might, and she took away his head from him, and tumbled his body down from the bed, and pulled down the canopy from the pillars; and anon after she went forth, and gave Holofernes his head to her maid; and she put it in her bag of meat: so they twain went together according to their custom unto prayer: and
when they passed the camp, they compassed the valley, and **13**:10
went up the mountain of Bethulia, and came to the gates thereof.

Then said Judith afar off to the watchmen at the gate, Open, open now the gate: God, even our God, is with us, to shew his power yet in Jerusalem, and his forces against the enemy, as he hath even done this day. Now when the men of her city heard her voice, they made haste to go down to the gate of their city, and they called the elders of the city. And then they ran all together, both small and great, for it was strange unto them that she was come: so they opened the gate, and received them, and made a fire for a light, and stood round about them. Then she said to them with a loud voice,

Praise, praise God, praise God, I say, for he hath not taken away his mercy from the house of Israel, but hath destroyed our enemies by mine hands this night. So she took the head out of the bag, and shewed it, and said unto them,

Behold the head of Holofernes, the chief captain of the army of Assur, and behold the canopy, wherein he did lie in his drunkenness; and the Lord hath smitten him by the hand of a woman. As the Lord liveth, who hath kept me in my way that I went, my countenance hath deceived him to his destruction, and yet hath he not committed sin with me, to defile and shame me.

Then all the people were wonderfully astonished, and bowed themselves, and worshipped God, and said with one accord, Blessed be thou, O our God, which hast this day brought to nought the enemies of thy people. Then said Ozias unto her,

O daughter, blessed art thou of the Most High God above all the women upon the earth; and blessed be the Lord God, which hath created the heavens and the earth, which hath directed thee to the cutting off of the head of the chief of our enemies. For this thy confidence shall not depart from the heart of men, which remember the power of God for ever. And God turn these things to thee for a perpetual praise, to visit thee in good things, because thou hast not spared thy life for the affliction of our nation, but hast revenged our ruin, walking a straight way before our God.

And all the people said, So be it, so be it.

14:1 Then said Judith unto them, Hear me now, my brethren, and take this head, and hang it upon the highest place of your walls. And so soon as the morning shall appear, and the sun shall come forth upon the earth, take ye every one his weapons, and go forth every valiant man out of the city, and set ye a captain over them, as though ye would go down into the field toward the watch of the Assyrians; but go not down. Then they shall take their armour, and shall go into their camp, and raise up the captains of the army of Assur, and they shall run to the tent of Holofernes, but shall not find him: then fear shall fall upon them, and they shall flee before your face. So ye, and all that inhabit the coast of Israel, shall pursue them, and overthrow them as they go. But before ye do these things, call me Achior the Ammonite, that he may see and know him that despised the house of Israel, and that sent him to us, as it were to his death.

Then they called Achior out of the house of Ozias; and when he was come, and saw the head of Holofernes in a man's hand in the assembly of the people, he fell down on his face, and his spirit failed. But when they had recovered him, he fell at Judith's feet, and reverenced her, and said, Blessed art thou in all the tabernacle of Juda, and in all nations, which hearing thy name shall be astonished. Now therefore tell me all the things that thou hast done in these days. Then Judith declared unto him in the midst of the people all that she had done, from the day that she went forth until that hour she spake unto them.

And when she had left off speaking, the people shouted with a loud voice, and made a joyful noise in their city. And when Achior had seen all that the God of Israel had done, he believed in God greatly, and circumcised the flesh of his foreskin, and was joined unto the house of Israel unto this day.

And as soon as the morning arose, they hanged the head of Holofernes upon the wall, and every man took his weapons, and they went forth by bands unto the straits of the mountain. But when the Assyrians saw them, they sent to their leaders, which came to their captains and tribunes, and to every one of their rulers.

So they came to Holofernes' tent, and said to him that had the charge of all his things, Waken now our lord: for the slaves have been bold to come down against us to battle, that they may be utterly destroyed. Then went in Bagoas, and knocked at the door of the tent; for he thought that he had slept with Judith.

But because none answered, he opened it, and went into the bedchamber, and found him cast upon the floor dead, and his head was taken from him. Therefore he cried with a loud voice, with weeping, and sighing, and a mighty cry, and rent his garments. After he went into the tent where Judith lodged: and when he found her not, he leaped out to the people, and cried,

These slaves have dealt treacherously; one woman of the Hebrews hath brought shame upon the house of king Nabuchodonosor: for, behold, Holofernes lieth upon the ground without a head. When the captains of the Assyrians' army heard these words, they rent their coats, and their minds were wonderfully troubled, and there was a cry and a very great noise through the camp.

And when they that were in the tents heard, they were 15:1

astonished at the thing that was done. And fear and trembling fell upon them, so that there was no man that durst abide in the sight of his neighbour, but rushing out all together, they fled into every way of the plain, and of the hill country. They also that had camped in the mountains round about Bethulia fled away. Then the children of Israel, every one that was a warrior among them, rushed out upon them.

Then sent Ozias to Betomasthem, and to Bebai, and Chobai, and Cola, and to all the coasts of Israel, such as should tell the things that were done, and that all should rush forth upon their enemies to destroy them.

Now when the children of Israel heard it, they all fell upon them with one consent, and slew them unto Chobai: likewise also they that came from Jerusalem, and from all the hill country, (for men had told them what things were done in the camp of their enemies,) and they that were in Galaad, and in Galilee, chased them with a great slaughter, until they were past Damascus and the borders thereof.

And the residue, that dwelt at Bethulia, fell upon the camp of Assur, and spoiled them, and were greatly enriched.

And the children of Israel that returned from the slaughter had that which remained; and the villages and the cities, that were in the mountains and in the plain, gat many spoils: for the multitude was very great.

Then Joacim the high priest, and the ancients of the children of Israel that dwelt in Jerusalem, came to behold the good things that God had shewed to Israel, and to see Judith, and to salute her.

And when they came unto her, they blessed her with one accord, and said unto her, Thou art the exaltation of Jerusalem, thou art the great glory of Israel, thou art the great rejoicing of our nation:

Thou hast done all these things by thine hand: thou hast done much good to Israel, and God is pleased therewith: blessed be thou of the Almighty Lord for evermore. And all the people said, So be it.

And the people spoiled the camp the space of thirty days:

and they gave unto Judith Holofernes his tent, and all his plate, and beds, and vessels, and all his stuff: and she took it, and laid it on her mule; and made ready her carts, and laid them thereon.

Then all the women of Israel ran together to see her, and blessed her, and made a dance among them for her: and she took branches in her hand, and gave also to the women that were with her.

And they put a garland of olive upon her and her maid 15:13 that was with her, and she went before all the people in the dance, leading all the women: and all the men of Israel followed in their armour with garlands, and with songs in their mouths.

Then Judith began to sing this thanksgiving in all Israel, and all the people sang after her this song of praise. And Judith said,

Begin unto my God with timbrels,
Sing unto my Lord with cymbals:
Tune unto him a new psalm:
Exalt him, and call upon his name.
For God breaketh the battles:
For among the camps in the midst of the people
He hath delivered me out of the hands
Of them that persecuted me.
Assur came out of the mountains from the north,
He came with ten thousands of his army,
The multitude whereof stopped the torrents,
And their horsemen have covered the hills.
He bragged that he would burn up my borders,
And kill my young men with the sword,
And dash the sucking children against the ground,
And make mine infants as a prey,
And my virgins as a spoil.
But the Almighty Lord hath disappointed them
By the hand of a woman.
For the mighty one did not fall by the young men,
Neither did the sons of the Titans smite him,
Nor high giants set upon him:

JUDITH

But Judith the daughter of Merari weakened him
With the beauty of her countenance.
For she put off the garment of her widowhood
For the exaltation of those that were oppressed in Israel,
And anointed her face with ointment,
And bound her hair in a tire,
And took a linen garment to deceive him.
Her sandals ravished his eyes,
Her beauty took his mind prisoner,
And the fauchion passed through his neck.
The Persians quaked at her boldness,
And the Medes were daunted at her hardiness.
Then my afflicted shouted for joy,
And my weak ones cried aloud;
But they were astonished:
These lifted up their voices, and they were overthrown.
16:12 The sons of the damsels have pierced them through,
And wounded them as fugitives' children:
They perished by the battle of the Lord.
I will sing unto the Lord a new song:
O Lord, thou art great and glorious,
Wonderful in strength, and invincible.
Let all creatures serve thee:
For thou spakest, and they were made,
Thou didst send forth thy spirit, and it created them,
And there is none that can resist thy voice.
For the mountains shall be moved from their foundations with the waters,
The rocks shall melt as wax at thy presence:
Yet thou art merciful to them that fear thee.
For all sacrifice is too little for a sweet savour unto thee,
And all the fat is not sufficient for thy burnt offering:
But he that feareth the Lord is great at all times.
Woe to the nations that rise up against my kindred!
The Lord Almighty will take vengeance of them
:17 In the day of judgment,
In putting fire and worms in their flesh;
And they shall feel them, and weep for ever.

Now as soon as they entered into Jerusalem, they worshipped the Lord; and as soon as the people were purified, they offered their burnt offerings, and their free offerings, and their gifts.

Judith also dedicated all the stuff of Holofernes, which the people had given her, and gave the canopy, which she had taken out of his bedchamber, for a gift unto the Lord.

So the people continued feasting in Jerusalem, before the sanctuary for the space of three months and Judith remained with them.

After this time every one returned to his own inheritance, and Judith went to Bethulia, and remained in her own possession, and was in her time honourable in all the country. And many desired her, but none knew her all the days of her life, after that Manasses her husband was dead, and was gathered to his people. But she increased more and more in honour, and waxed old in her husband's house, being an hundred and five years old, and made her maid free; so she died in Bethulia: and they buried her in the cave of her husband Manasses.

And the house of Israel lamented her seven days: and before she died, she did distribute her goods to all them that were nearest of kindred to Manasses her husband, and to them that were the nearest of her kindred.

And there was none that made the children of Israel any more afraid in the days of Judith, nor a long time after her death.

ADDITIONS TO THE BOOK OF DANIEL

The popularity of Daniel is attested by the later stories that grew up about this hero. Three such stories were added to the book itself. "The Song of the Three Holy Children" is a psalm of exultation over their deliverance from the fiery furnace by Daniel's three friends. "The History of Susanna" tells of a woman who was falsely accused of immorality, and of how Daniel by examining the witnesses separately showed their stories to be contradictory and false, thus clearing Susanna and condemning her accusers to death. This is in line with Daniel's fame as a shrewd and just judge,—a reputation which he has retained throughout the ages. When Shylock in *The Merchant of Venice* thinks that Portia is supporting his claim he calls her "A Daniel come to judgment," and Gratiano takes this up in turn when Portia's judgment goes against Shylock and saves Antonio. Susanna is frequently pictured by the old masters, and references to her have appeared in recent literature.

It is again Daniel's shrewdness that is exploited in the best of the three stories, "Bel and the Dragon." This story may have originated in Egypt, for snake worship was early known in that country. It is preserved in two Greek manuscripts; the Septuagint differs considerably from the version as it is here given.

BEL AND THE DRAGON •

Bel and the Dragon

1:1 And king Astyages was gathered to his fathers, and Cyrus of Persia received his kingdom. And Daniel conversed with the king, and was honoured above all his friends. Now the
:3 Babylonians had an idol, called Bel, and there were spent upon him every day twelve great measures of fine flour, and

forty sheep, and six vessels of wine. And the king worshipped it, and went daily to adore it: but Daniel worshipped his own God.

And the king said unto him, Why does not thou worship Bel? Who answered and said, Because I may not worship idols made with hands, but the living God, who hath created the heaven and the earth, and hath sovereignty over all flesh. Then said the king unto him, Thinkest thou not that
Bel is a living God? seest thou not how much he eateth and 1:6
drinketh every day?

Then Daniel smiled, and said, O king, be not deceived: :7
for this is but clay within, and brass without, and did never eat or drink any thing. So the king was wroth, and called for his priests, and said unto them, If ye tell me not who this is that devoureth these expenses, ye shall die. But if ye can
certify me that Bel devoureth them, then Daniel shall die; :9
for he hath spoken blasphemy against Bel. And Daniel said unto the king, Let it be according to thy word.

Now the priests of Bel were threescore and ten, beside their wives and children. And the king went with Daniel into the temple of Bel. So Bel's priests said, Lo, we go out: but thou, O king, set on the meat, and make ready the wine, and shut the door fast, and seal it with thine own signet; and to morrow when thou comest in, if thou findest not that Bel hath eaten up all, we will suffer death: or else Daniel, that speaketh falsely against us. And they little regarded it: for under the table they had made a privy entrance, whereby they entered in continually, and consumed those things. So when they were gone forth, the king set meats before Bel. Now Daniel had commanded his servants to bring ashes, and those they strewed throughout all the temple in the presence of the king alone: then went they out, and shut the door, and sealed it with the king's signet, and so departed.

Now in the night came the priests with their wives and children, as they were wont to do, and did eat and drink up all. In the morning betime the king arose, and Daniel with him. And the king said, Daniel, are the seals whole? And he said, Yea, O king, they be whole. And as soon as he had

opened the door, the king looked upon the table, and cried with a loud voice, Great art thou, O Bel, and with thee is no deceit at all. Then laughed Daniel, and held the king that he should not go in, and said, Behold now the pavement, and mark well whose footsteps are these. And the king said, I see the footsteps of men, women, and children. And then the king was angry, and took the priests with their wives and children, who shewed him the privy doors, where they came in, and consumed such things as were upon the table. There-
1:22 fore the king slew them, and delivered Bel into Daniel's power, who destroyed him and his temple.

And in that same place there was a great dragon, which they of Babylon worshipped. And the king said unto Daniel, Wilt thou also say that this is of brass? lo, he liveth, he eateth and drinketh; thou canst not say that he is no living god: therefore worship him. Then said Daniel unto the king, I will worship the Lord my God: for he is the living God. But give me leave, O king, and I shall slay this dragon without sword or staff. The king said, I give thee leave. Then Daniel
:27 took pitch, and fat, and hair, and did seethe them together, and make lumps thereof: this he put in the dragon's mouth, and so the dragon burst in sunder: and Daniel said, Lo, these are the gods ye worship.

When they of Babylon heard that, they took great indignation, and conspired against the king, saying, The king is become a Jew, and he hath destroyed Bel, he hath slain the dragon, and put the priests to death. So they came to the king, and said, Deliver us Daniel, or else we will destroy thee and thine house. Now when the king saw that they pressed
:30 him sore, being constrained, he delivered Daniel unto them: who cast him into the lions' den: where he was six days. And in the den there were seven lions, and they had given them every day two carcases, and two sheep: which then were not given to them, to the intent they might devour Daniel.

:33 Now there was in Jewry a prophet, called Habbacuc, who had made pottage, and had broken bread in a bowl, and was going into the field, for to bring it to the reapers. But the angel of the Lord said unto Habbacuc, Go, carry the dinner that thou hast into Babylon unto Daniel, who is in the lions' den. And Habbacuc said, Lord, I never saw Babylon; neither do I know where the den is. Then the angel of the Lord took him by the crown, and bare him by the hair of his head, and through the vehemency of his spirit set him in 1:36 Babylon over the den.

And Habbacuc cried, saying, O Daniel, Daniel, take the dinner which God hath sent thee. And Daniel said, Thou hast remembered me, O God: neither hast thou forsaken them that seek thee and love thee. So Daniel arose, and did eat: and the angel of the Lord set Habbacuc in his own place again immediately.

Upon the seventh day the king went to bewail Daniel: and when he came to the den, he looked in, and, behold, Daniel was sitting. Then cried the king with a loud voice, saying, Great art thou, O Lord God of Daniel, and there is none other beside thee. And he drew him out, and cast those that were the cause of his destruction into the den: and they were devoured in a moment before his face.

NOTES

In referring to these Notes it should be borne in mind that the first verse of each new chapter, or the verse at which a new chapter begins, has been marked in the margin of the text even if there is no corresponding note.

For the titles of the books referred to in the Notes by the names of authors only, see the Bibliography, page 699.

MG	Marginal readings of the Authorized Version.
RV	English Revised Version.
RVM	Marginal readings of the English Revised Version.
ARV	American Revised Version.
Douay	The Holy Bible, translated from the Latin Vulgate.
JPS	The Holy Scriptures, published by the Jewish Publication Society of America.

NOTES

EARLY NARRATIVES

GENESIS

2:4 At this point begins the work of the old author or compiler, J (see Introduction). His story was afterwards joined on to the account of the creation given in the first chapter of Genesis. That account (P) shows a much later attitude, and it is given with other selections from P.

the Lord God. ARV: Jehovah God. MOFFATT: God the Eternal. DUMMELOW: Where LORD is thus printed in capitals in the English Bible it stands for the Heb. JHVH, the sacred divine name which was probably pronounced "Yahweh." In later times the word was considered too sacred to be uttered; the title Adonai (i.e. My Lord) was substituted in reading, and thus the true pronunciation was lost. Hebrew was originally written without vowel-signs; when these were added to the MS. text, the vowels of the name as read (Adonai) were attached to the consonants JHVH, and thus the artificial form "Jehovah" was produced, which has come into common Christian use. . . . Yahweh (Jehovah) is the proper name of the God of Israel, and as such was used by other nations who regarded Jehovah as the tribal god of the Jews. In GN. 2 and 3 Jehovah is joined with Elohim ("the Lord God"). The latter name was probably added by the editor who combined the narratives in order to show that the Jehovah of this section (the God of Israel) is the same as Elohim (the Creator of the world) of the previous one.

:7 *soul.* KENT: being. DODS: creature, the same word that is so translated in v. 19.

:8 *garden.* DRIVER: Rather what we should call a park.
eastward. KENT: far in the East. RYLE: [The Israelites] regarded the East, and, in particular, Babylon, as the cradle of man's earliest civilization. [Abraham, their traditional ancestor, had come from there.]

:15 *dress. . . keep.* MOFFATT: till . . . guard.

:17 *good and evil.* PEAKE: Good and evil have no moral significance here.

GENESIS

2:19 *Adam.* RV: the man. This is the usual rendering of the name in RV.

:21 *one of his ribs.* RYLE: Symbolizing the closeness and intimacy of the relation between the sexes.—The story is a parable interpreting the instinct of love.

:23 *This is now.* DUMMELOW: "This time it is bone of my bones." It is Adam's cry of delight at finding a congenial, sympathizing companion after failing to find one among the animals.

3:1 *subtle.* MOFFATT: cunning.

:7 *aprons.* RVM: girdles.

:8 *And they heard*, etc. KENT: But when they heard the sound of the footsteps of Jehovah, as he was walking in the garden in the cool of the day.

:14 *above all cattle.* MG: from among all cattle. [It is possible that the writer accounted in this way for the contrast between serpents and the footed reptiles, just as he accounts for the instinctive antipathy that is felt toward snakes. There is no suggestion here of the identification of the Serpent with Satan, nor is there anywhere in the O. T. such an identification. Milton, who accepts the identification, thus pictures the Serpent before his curse:

> not with indented wave,
> Prone on the ground, as since, but on his rear,
> Circular base of rising folds, that towr'd
> Fold above fold a surging maze; his head
> Crested aloft, and carbuncle his eyes;
> With burnished neck of verdant gold, erect
> Amidst his circling spires, that on the grass
> Floated redundant; pleasing was his shape,
> And lovely.]

:17 *sorrow.* RV: toil.

:22 *the man is become as one of us, to know good and evil.* [This confirms the truth of the statement of the serpent in v. 5.]

:24 *Cherubims.* [An incorrect plural, as cherubim is the plural of cherub. The RV corrects this.]

4:1 KENT: The story . . . not only leaves unanswered the trite question where Cain got his wife, but also assumes an advanced stage of culture. Abel represents the shepherd class and Cain the agriculturists, who were found in later ages side by side in Judah. [Is

GENESIS

it possible that the rejection of Cain's sacrifice and the acceptance of Abel's could have been a bit of propaganda?]

4:4 *had respect.* MOFFATT: favoured.

:7 DUMMELOW: If thou doest well, is there not lifting up of the countenance, banishment of depression and gloom? And if thou doest not well, Sin is at the door, crouching in readiness to spring on thee and make thee a prey, but thou must resist its promptings.

6:5 [The later story of the flood will be found among the selections from P.] SAYCE: The Chaldean story of the flood . . . resembles that of GENESIS too closely to admit any other conclusion than that the author of the Book of GENESIS was acquainted with it. The spirit which inspired the two narratives is widely and irreconcilably different, but the story itself is almost the same.

7:1 *ark.* MOFFATT: barge.

:2 *seven.* [Only two were required for preservation; but of the clean beasts more were needed, for food and sacrifice.]

:5 KENT: Of the two versions of the commandment to build the ark, only the priestly remains, probably because they were similar and because the latter was more detailed.

8:21 *in his heart.* DRIVER: i.e. to himself.

11:2 *Shinar.* Babylon.

:3 *Go to.* RV: come.

:3 *slime.* KENT: bitumen. MOFFATT: asphalt.

:4 *tower.* Peters says that a monument built to the Babylonian God Nebo occasioned this story.

:6 *imagined.* RV: purposed.

:9 *Babel.* The word means confusion.

12:1 *Now the Lord said.* RYLE: The narrative opens with characteristic simplicity, and with the abruptness possibly indicating its selection from a group of similar traditions.

:3 *families . . . be blessed.* MOFFATT: till all nations of the world seek bliss such as yours.

:6 *the place.* DRIVER: The word means here very probably *sacred place.*

Sichem. DRIVER: afterwards an important town in the hill-country of Ephraim, lying . . . 30 miles N. of Jerusalem, and five miles S. E. of Samaria.

GENESIS

Canaanite. DRIVER: The term Canaanite is used by J . . . as a general designation of the pre-Israelitish inhabitants of the country. PEAKE: 6b was written after the Canaanites had been displaced by the Hebrews.

13:1 *south.* DUMMELOW: or, "the Negeb," the district between Palestine and the wilderness N. of Sinai. It forms a transition from the cultivated land to the desert.

:5 *which.* who.

:7 *Perizzite.* PEAKE: Possibly the name of a people, but perhaps the dwellers in hamlets as distinguished from the dwellers in cities. DUMMELOW: The words *dwelled then in the land* indicate that the writer lived long after the conquest of Canaan.

:10 *garden of Jehovah.* DRIVER: the Garden of Eden.

18:20 *the cry of Sodom.* MOFFATT: the outcry against Sodom.

:24 *peradventure.* MOFFATT: suppose.

19:1 *the gate of Sodom.* RYLE: The wide arches of ancient oriental city gates contained recesses which were the resort of leading citizens; and in which business was transacted, bargains made, and justice administered.

:24 *brimstone and fire.* DRIVER: most probably an eruption of petroleum.

:26 *a pillar of salt.* RYLE: compare the story of Orpheus and Euridice (Ovid, Met. 10, 51).

16:6 *hand.* MOFFATT: power.

:12 *wild man.* PEAKE: "a wild ass of a man," unbroken by servitude, disdaining the yoke of civilization.

dwell in the presence. DUMMELOW: i.e. shall preserve his independence, though close to them.

21:9 *mocking.* RVM: playing. MOFFATT: playing along with her son Isaac.

:12 *for in Isaac.* KENT: for only through Isaac shall thy descendants be reckoned.

:14 *bottle.* RVM: skin.

22:1 *tempt.* Test.

:3 *clave.* KENT: split.

:12 *fearest.* MOFFATT: revere God.

GENESIS

24:2 *Put . . . under my thigh.* [An ancient form of solemn oath.]

:8 *clear.* KENT: free.

:10 MOFFATT: He took ten of his master's camels to carry a present from his master's treasures. [I.e. presents for the bride and her relations. See vs. 22 and 53.]

:21 *to wit.* ARV: to know.

:22 *half a shekel . . . ten shekels.* MOFFATT: a quarter of an ounce . . . five ounces.

:53 *jewels . . . silver*, etc. PEAKE: The presents to Rebekah are the bridegroom's gifts to the bride, making the engagement binding; those to the mother and brother are the bride price. RYLE: The custom must be regarded as a remnant of still earlier times, when the bride was purchased, and the marriage ceremony consisted chiefly of a financial transaction.

:60 *possess the gate.* MOFFATT: conquer.

25:22 DRIVER: Esau and Jacob are the ancestors, respectively, of Edom and Israel; and the future rivalries between the two nations are prefigured in them.

:29 *and Jacob sod pottage.* KENT: once when Jacob was preparing a stew. MOFFATT: one day Jacob was cooking some food.

:34 *lentiles.* RYLE: the pottage here described is made of a small reddish kind of bean much in use for food in Palestine.

27:23 *discerned.* KENT: recognized.

:35 *subtilty.* KENT: deceit.

:39 *thy dwelling shall be the fatness of the earth.* MOFFATT: far from rich soil on earth shall you live.

:42 *comfort.* MOFFATT: console.

28:11 PEAKE: It was a very widespread belief that certain stones were inhabited by a deity. It was also customary for people to sleep in sanctuaries that they might receive oracles in their dreams.

:12 *ladder.* MOFFATT: flight of steps.

:15 *keep.* Guard.

29:12 *brother.* KENT: kinsman. MOFFATT: nephew.

:17 *tender.* KENT: weak. MOFFATT: dull.

:25 *beguiled.* RYLE: deceived.

:27 *Fulfil her week.* MOFFATT: complete this girl's marriage week.

GENESIS

[It was customary to have a week of festivities in celebration of a marriage.]

32:25 *out of joint.* RV: was strained.

:28 *Israel.* RVM: that is, he who striveth with God.

:30 *Peniel.* ARV: that is, the face of God.

37:3 *a coat of many colors.* RVM: a long garment with sleeves.

:20 *an evil beast.* KENT: a fierce beast. MOFFATT: a wild beast.

:30 *The child is not.* MOFFATT: the child is gone.

:36 See v. 28. The stories of Joseph being sold into Egypt are from different sources, J and P, which are here brought together. Later Joseph himself makes conflicting statements of how he was taken into Egypt. Cf. **40**:15 and **45**:4.

39:6 *well favoured.* MOFFATT: handsome.

:8 *wotteth not.* MOFFATT: my master does not trouble himself about anything in the household.

:22 *he was the doer of it.* KENT: he was responsible.

40:1 *butler.* KENT: cupbearer.

:4 *a season.* KENT: for some time.

:5 *each man according to the interpretation.* KENT: each of peculiar significance.

:16 *good.* KENT: favorable.

:17 *bakemeats.* PEAKE: pastry.

41:8 *spirit was troubled.* MOFFATT: mind was disturbed.

:36 *against.* [In preparation for.]

:44 *without thee.* KENT: without your consent.

:47 *by handfuls.* KENT: bountifully.

42:2 *corn.* ARV: grain.

:7 *made himself strange to them.* MOFFATT: treated them like a stranger.

:12 *nakedness.* KENT: defencelessness.

:13 *and one is not.* MOFFATT: and there is one gone.

:14 *that is it,* etc. KENT: it is just as I said to you.

43:16 *slay, and make ready.* MOFFATT: slaughter animals and make all preparations.

GENESIS

43:25 *against Joseph came at noon.* MOFFATT: for Joseph's arrival at noon.

:30 *bowels.* DUMMELOW: regarded as the seat of affection by the Hebrews.

:31 *refrained himself.* KENT: controlled himself.

:34 *messes.* KENT: portions.

44:5 *whereby he divineth.* DUMMELOW: Divination by means of bowls of water was very prevalent among the ancients. They appear to have had a superstitious fancy that if one gazed long into a cup, he would see future events reflected in its contents.

45:6 *earing.* RV: plowing.

:10 *Goshen.* PEAKE: a fertile district E. of the Delta and near the frontier.

:18 *good.* KENT: best.

EXODUS

1:8 *A new king.* PEAKE: probably Ramses II (1300–1221 B.C.). The phrase has no reference to a changed dynasty, as some have supposed, but to the beginning of an epoch affecting Israel.

:9 *more and mightier than we.* RVM: too many and too mighty for us.

:10 *wisely.* KENT: subtly.

:11 *taskmasters.* PEAKE: gangmasters.

Pithom. DUMMELOW: identified with Tel-el Maskhuta. The walls of this ancient city are found to have been constructed of Nile mud and chopped straw.

Raamses. DUMMELOW: not yet identified.

2:3 *bulrushes.* KENT: papyrus reed. *slime.* PEAKE: asphalt.

:12 PEAKE: the assumption of authority to punish committed Moses to the career of a patriot.

3:1 *backside of the desert.* JPS: farthest end of the wilderness.

:2 *angel of the LORD.* PEAKE: Probably "the angel of" is here a gloss due to the reverence of a later age.

:8 *Canaanite,* etc. PEAKE: The lists of Palestinian peoples are common in J, E, and D, but have probably often been amplified. The term Canaanite is used generally of the pre-Israelitic inhabitants of Canaan, but has a narrower sense of the dwellers on the sea coast and in the Jordan valley. It is a question whether the inclusion of the Hittites among the peoples conquered by Israel is justified by victories over some Hittite colony; for the main body of the nation was established N. of the Lebanon and was never subject to Israel. Amorite also is a comprehensive term, but properly refers to a distinct people, settled early N. of Canaan. Perizzite is possibly the name of a people, but perhaps the dwellers in hamlets as distinguished from the dwellers in cities. The Hivites belonged to the centre, and the Jebusites held Jerusalem until David took it.

3:14 I AM. Dummelow: most scholars believe that the original form of the name was "Jahve" or "Yahve." Now this resembles in form the third person singular masculine imperfect of a Hebrew verb, and is here connected with the verb *hawa* or *haya*, "to be." God calls himself "Ehyeh," i.e. I AM. When he is named by others he is "Jahve," i.e. HE IS. (See note on Gen. **2**:5.)

4:16 *And thou shalt be to him instead of God.* RV: and thou shalt be to him as God. Moffatt: and thou shalt inspire him.

5:4 *let.* hinder.

:21 *savour.* Peake: Ye have brought us into ill odour with the Pharaoh.

7:23 *neither did he set his heart to this also.* Moffatt: he did not heed even this.

8:21 *flies.* Moffatt: gnats.

:26 *abomination.* Moffatt: victims which are abominable to the Egyptians. Peake: this plague calls forth Pharaoh's first concession, that, as it would be indecent and impracticable to carry out sacrificial worship, Israel may "sacrifice . . . in the wilderness, only . . . not . . very far away."

9:3 *a very grievous murrain.* Peake: cattle plagues have been rare in Egypt, but there have been several in the last century. One of the most severe was traced to the Nile; and cattle on land far from the river escaped, as did the cattle of Israel in Goshen.

:6 *all the cattle.* Peake: "all the cattle" may mean "all kinds of cattle," as some survived (19–21).

11:5 *maidservant that is behind the mill.* Moffatt: slave girl at the mill.

13:18 *harnessed.* RV: armed. Moffatt: in orderly array.

14:13 *still.* Peake: firm.

:20 *camp.* Moffatt: army.

:25 *took off.* Kent: bound.

EXODUS

15:21 This song is one of the oldest bits of Hebrew poetry that has been preserved. It was afterwards expanded into a longer lyric and attributed to Moses. This is given on page 401.

32:14 *repented of the evil.* MOFFATT: changed his mind about the punishment.

:19 *beneath.* MOFFATT: at the foot of.

:20 *strawed.* RV: strewed.

NUMBERS

Balaam. Little is known of Balaam. The O. T. passages referring to him are confusing, and scholars do not agree as to who he was and where he came from. The DOUAY reads, "Balaam the son of Beor, a soothsayer."

22:5 *the river.* MOFFATT: the river Euphrates.

:7 *rewards of divination.* MOFFATT: the usual fee for cursing.

:22 *And God's anger was kindled.* The inconsistency apparent here is due to differences in sources of material. Verses 5, 8–10, 12–16, and 19–21, are from E.; the rest is from J.

wall. RV: fence.

:41 *Baal.* DUMMELOW: "owner" or "lord"; the name of a deity, usually identical with the sun, and worshipped by a number of early Semitic tribes. The place of worship was commonly the top of a hill. There was a sanctuary of Baal in the neighbourhood of Mt. Peor.

23:7 *took up his parable.* KENT: uttered his oracle.

Aram. DUMMELOW: Mesopotamia.

:8 *defy.* KENT: denounce.

:14 *Pisgah.* DUMMELOW: probably the general name for the mountain range lying to the N. E. of the Dead Sea, of which Nebo, Peor, and Zophim are peaks. Zophim may be so called simply as being a point of outlook, but it is possible to see in the name a reference to the practice of watching omens from elevated situations.

:22 *unicorn.* RV: wild ox. MOFFATT translates the verse, "God who brought them out of Egypt bears all down before them."

:28 *Jeshimon.* ARV: the desert.

24:4 *falling*, etc. MOFFATT: sleeping but awake in soul.

:5 *goodly.* DOUAY: beautiful.

:6 *lign aloes.* MOFFATT: oaks.

NUMBERS

24:7 *Agag.* The dynastic name of the Amalekite kings.

:8 *pierce them*, etc. KENT: and shatter his oppressors.

:10 *smote his hands together.* PEAKE: a mark of scorn.

:14 *advertise.* KENT: tell.

:17 *I shall see him*, etc. MOFFATT:

I see them in the future far,
I mark them in the days to come.

a star. DUMMELOW: a common symbol for a brilliant ruler.

DEUTERONOMY

34:2 *unto the utmost sea.* KENT: as far as the Mediterranean.

JOSHUA

2:1 *Shittim.* DUMMELOW: i.e. acacias. The district referred to is part of the Jordan basin opposite Jericho, where acacias still are found.

:4 *wist.* Knew.

6:17 *accursed.* MOFFATT: doomed to destruction.

:18 *accursed thing.* The warriors were prohibited from taking spoil for themselves. Death was the punishment for so doing.

10:6 *Gibeon.* SMITH: one of the four cities of the Hivites, the inhabitants of which made a league with Joshua, and thus escaped the fate of Jericho and Ai. Gibeon lay in the territory of Benjamin.

:11 *the going down to Beth-horon.* DUMMELOW: the pass of Beth-horon (where the battle was actually fought), leading to the valley of Ajalon, is of great strategic importance, being the main outlet from Gibeon and Jerusalem toward the coast.

:12 It is hardly necessary to say that the adjuration to the sun to stand still is purely poetical, and is to be compared with the words of Deborah's song, "The stars in their courses fought against Sisera." The compiler of this book, however, took it as an actual prayer that was really granted.

:13 The book of Jasher (MOFFATT: Book of Heroes) and the book of the Wars of Jehovah were used as source books by the writers of these narratives. The oldest poetry in the Bible consists of brief bits which are incorporated into later stories.

JUDGES

4:0 JUDGES 4:4 reads "Deborah, a prophetess, . . . judged Israel at that time." KENT: This triumphal ode . . . perhaps marks the first united action of the leading tribes against their common foes.

JUDGES

4:17 *Kenite.* PEAKE: These were a wandering people connected by name with Cain or Kain, who generally had their home to the S. of Palestine, mixing with the Amalekites or with Judah. [See I SAM. **15**:6.]

Jabin. A Canaanitish king defeated by Joshua. (Cf. Jos. **11**.) The omission of this name from Chapter **5** suggests that the compiler is combining two stories. It must be remembered that Chapter **4** was written much later than Chapter **5**.

:18 *mantle.* MG: rug, or blanket.

:21 *nail of the tent.* RV: tent-pin.

5:10 *ye that sit in judgment.* KENT: who sit on rich saddle-cloths.

:12 *lead thy captivity captive.* MOFFATT: capture your captors.

:17 *breaches.* MG: creeks.

:19 *gain of money.* KENT: booty of silver.

:22 MOFFATT: then thudded hoofs of horses as the chargers thundered away.

:25 *butter.* PEAKE: soul milk. JPS: curd.

:30 *a prey of . . . needlework . . . for the necks,* etc. MOFFATT: brocade, and brocades, for my neck.

7:11 *outside of the armed men.* MOFFATT: outposts of armed sentries.

:13 *cake of barley bread.* PEAKE: the symbol of the Israelite peasants.

tent. PEAKE: the symbol of the Midianite nomads.

:16 *lamps.* MG: torches.

9:6 To choose a successor to Gideon, identified by this author with Zerubbaal, was a difficult and precarious task. Gideon had seventy sons besides Abimelech, the son of a Canaanitish concubine. Abimelech, by appealing to the inhabitants of Sechem, his mother's people, wins the local leadership. Immediately he hires assassins to dispose of his brothers. Jotham, the youngest, is the only one to escape, the others being slain "on one stone." The story of Abimelech is interesting as showing a tendency among some of the tribes to unite under a king, as they united later under Saul.

men. MOFFATT: citizens.

11:31 *whatsoever . . . it.* MOFFATT: whoever . . . him.

14:4 *For at that time,* etc. This indicates that the story was put into its present form after the Israelites had freed themselves from the Philistines. See also verse 10.

JUDGES

14:10 *young men.* KENT: bridegrooms.

:15 *entice.* MOFFATT: coax.

:19 *spoil.* MG: apparel.

15:4 *firebrands.* MG: torches.

15:19 *clave an hollow place that was in the jaw.* RV: clave the hollow place that is in Lehi.

16:7 *withs.* KENT: bowstrings.

:13 PEAKE: 13b is an unfinished sentence. The LXX has, "If you weave the seven braids of my head along with the web, and beat up with the pin, my strength will fail and I will be like other men. So while he slept Delilah took the seven braids of his head and wove them . . . and said," etc. She wove his hair into the warf with her fingers, beating it tight with the pin or batten. Samson awoke, and pulled up the whole frame work—fixed posts and loom—by the hair of his head.

:17 *Nazarite.* This is explained in Numbers 6:2–5. "When either man or woman shall separate themselves to vow a vow of a Nazarite, to separate themselves unto the LORD: He shall separate himself from wine and strong drink. . . . All the days of the vow of his separation there shall no razor come upon his head: . . . he shall be holy, and shall let the locks of the hair of his head grow."

:20 *the LORD was departed from him.* Because he had broken his vow.

:30 *bowed himself.* MOFFATT: pulled.

I SAMUEL

3:1 *precious.* RVM: rare.

open. RV: frequent.

:12 PEAKE: Probably an addition by the Deuteronomic writer.

:13 *I have told.* PEAKE: thou shalt tell (see verse 15).

made themselves vile. MOFFATT: were blaspheming God.

:17 *God do so to thee and more also.* MOFFATT: God kill you and worse.

4:12 *with his clothes rent,* etc. Signs of mourning.

5:1 *Ashdod.* The cities named in the story are Philistine cities.

:2 *house.* temple.

Dagon. A god of the Philistines.

:4 *stump.* MOFFATT: trunk.

I SAMUEL

5:5 This verse seems to be an addition made by a later writer.

:6 *emerods.* KENT: boils.

6:4 *trespass offering.* MOFFATT: reparation.

:15 Probably a late addition.

9:1 *power.* ARVM: wealth.

:9 MOFFATT places this verse after verse 11, making it read as a gloss to the word "seer."

:14 *against them.* RV: toward them.

:16 *captain.* ARV: prince.

:20 *desire.* MOFFATT: honours.

:24 *shoulder.* KENT: leg.

10:5 *hill of God.* DUMMELOW: the word is really "Gibeah," which is Saul's own home.

15:2 *that which Amalek did.* See Ex. **17**:8–16.

:7 *Havilah . . . Shur.* DUMMELOW: Havilah was the eastern boundary of the district inhabited by the Amalekites, but its position is uncertain. Shur (Wall) was originally the name of the wall built to protect the eastern frontier of Egypt, and was then applied to the neighbouring part of the desert.

:12 *place.* RV: monument.

:23 *witchcraft.* MG: divination.

:32 *delicately.* KENT: trembling.

the bitterness of death is past. KENT: death is bitter.

16:11 *sit down.* I.e. to eat.

:14 *evil spirit from the* LORD. DUMMELOW: to the Hebrew, every visitation, alike of good and evil, is directly from Jehovah.

troubled. MOFFATT: scared.

:18 *matters.* MG: speech.

:22 *stand before me.* DUMMELOW: be one of my servants.

17:4 *six cubits and a span.* About nine and a half feet.

:5 *brass.* KENT: bronze.

:6 *target.* RV: javelin.

:7 *six hundred shekels.* KENT: twenty-four pounds.

:17 *ephah.* KENT: bushel.

:18 *take their pledge.* MOFFATT: bring me news of them.

I SAMUEL

17:20 *shouted for the battle.* MOFFATT: was shouting the war-cry.

:22 *carriage.* I.e. what he was carrying.

:25 *free.* DUMMELOW: from forced labour or contributions.

:28 *naughtiness of thine heart.* MOFFATT: your self-will.

:29 *is there not a cause.* MOFFATT: I merely asked a question.

:34 *lion and a bear.* RV: lion or a bear.

20:6 *sacrifice.* MG: feast.

:19 *Ezel.* MG: or, that sheweth the way.

:23 *between thee and me.* I.e. as a witness.

:25 *Jonathan arose.* KENT: Jonathan sat opposite him.

:26 *not clean.* KENT: not ceremonially clean.

:30 *Thou son of a perverse rebellious woman.* MG: Thou perverse rebel.

24:1 *wilderness.* MOFFATT: steppes.

En-gedi. SMITH: a town in the wilderness of Judah on the western shore of the Dead Sea.

:4 KENT and MOFFATT place 4b and 5 between 7a and 7b.

:13 *Wickedness proceedeth from the wicked.* MOFFATT: evil men bring evil on themselves.

:21 *cut off my seed.* I.e. put my family to death.

28:3 *those that had familiar spirits.* KENT: mediums.

:6 *Urim.* MOFFATT: the sacred lot. [Probably some sort of specially designed image employed in an ordeal to discover guilt or innocence.]

II SAMUEL

1:21 *nor fields of offerings.* KENT: O ye fields of death.

:25 *in thine high places.* MOFFATT: on the field of battle.

11:3 *Uriah the Hittite.* Uriah was more than a common soldier; in II Sam. **23**:39 he is named among "the mighty men whom David had."

12:3 *meat.* MG: morsel.

:5 *shall surely die.* MG: is worthy to die.

:6 *fourfold.* The punishment is that provided in the law as given in EXODUS **22**:1, "If a man shall steal . . . a sheep, and kill it, or sell it; he shall restore . . . four sheep for a sheep."

II SAMUEL

12:8 *such and such things.* KENT: I would have added to you as much again.

15:7 *forty years.* MOFFATT: four years.

18:2 *Ittai the Gittite.* A Philistine of Gath, who together with about six hundred followers joined David's court as a bodyguard.

:21 *Cushi.* MOFFATT: a negro slave.

:28 *all is well.* MG: peace. Cf. verse 29.

I KINGS

3:7 *I know not how to go out or come in.* MOFFATT: I know not how to go about my business.

5:1 *Tyre.* SMITH: a celebrated commercial city of antiquity, situated in Phœnicia, on the eastern coast of the Mediterranean Sea.

room. Place.

:5 *house.* temple.

:6 *Lebanon.* A mountain range in the north of Palestine.

Sidonians. MOFFATT: Phœnicians.

:11 *measures . . . measures.* MOFFATT: bushels . . . gallons.

6:29 *cherubims.* DUMMELOW: these were large winged figures of composite character, perhaps with four faces, those of a man, a lion, an ox, and an eagle, or with the face of an ox only.

:37 *Zif.* KENT: April–May.

:38 *Bul.* KENT: October–November.

10:1 *Sheba.* PEAKE: By Sheba or Saba a district in S. Arabia is meant. The Sabeans were known to the Israelites as exporters of gold.

:5 *sitting.* Arrangement.

ascent, etc. KENT: burnt-offerings which he used to offer at the temple of Jehovah.

:6 *acts.* MG: sayings.

12:1 *Rehoboam.* A son of Solomon.

:2 *Nebat.* One of Solomon's servants.

who was yet in Egypt. Jeroboam fled to Egypt to avoid being assassinated by Solomon, who had learned that the prophet Ahijah had prophesied that Jeroboam should be king.

16:31 *the sins of Jeroboam.* The following verses from I KINGS, Ch. 12 explain the reference.

AMOS

4:1 *kine.* PEAKE: the idle and pampered women of Samaria are described as "kine of Bashan," or, as we should say, prize cows.
masters. RV: lords.

:2 *he.* RV: they. I.e. conquering armies.

:3 *at the breaches.* The breaches made by conquerors in the city wall.
into the palace. As slaves.

:4 *Gilgal.* An old sanctuary like Beth-el. Verses 4 and 5 are ironical.

:5 *liketh.* Pleases.

:6 *cleanness of teeth.* Famine.

:9 *blasting.* MOFFATT: blight.
palmerworm. DUMMELOW: locust.

5:8 *seven stars.* RV: pleiades.

6:8 *excellency.* I.e. formality of religious observance without righteousness.

7:13 *chapel.* MG: sanctuary.

:14 *a gatherer of sycomore fruit.* RV: dresser of sycomore trees.

HOSEA

HOSEA

11:2 *as they called them,* etc. ARV: the more the prophets called them the more they went from them.

:3 *to go.* ARV: to walk.

:4 *cords of a man.* KENT: humane cords. Kent explains that "the figure in this verse is that of a kind ox-driver who tenderly and effectively aids the struggling, weary animals to draw their heavy load."

:5 KENT: He must return to the land of Egypt,
Or Assyria will be his king;
For they have refused to return to me.

:8 *Admah . . . Zeboim.* Cf. DEUT. **29**:23 . . . "like the overthrow of Sodom, and Gomorrah, Admah, and Zeboim, which the LORD overthrew in his anger and in his wrath."

6:4 *goodness.* MOFFATT: love.

:6 *mercy.* PEAKE: love.

7:13 *fled . . . have redeemed.* RV: wandered . . . would redeem.

:15 *bound.* RV: taught.

Hosea

8:7 *stalk.* MG: standing corn.

strangers. conquerors.

14:2 *calves of our lips.* Dummelow: our lips as bullocks—that sacrifice of penitence which is outwardly expressed not in the sacrifice of animals, but in a confession of sin.

ISAIAH

Isaiah

6:10 *make the heart of this people fat.* Moffatt: make the mind of this people dull.

and convert and be healed. Kent: and their health be restored.

:12 *and there be a great forsaking.* RV: and the forsaken places be many.

:13 Moffatt: even if a tenth of them be spared,
they too must be burned up,
like stumps of oak and terebinth,
that have been felled.
[these stumps are the sacred race.]

Kent: the last line is lacking in the Gk. It corresponds to the many brighter messianic appendices which later scribes have added elsewhere to the original predictions of doom.

5:2 *tower.* Dummelow: watch-tower.

:7 *a cry.* Moffatt: shrieks from the wronged.

3:16 *walk with stretched forth necks.* Kent: walk with heads held high.

:18 *bravery.* ARV: beauty.

cauls. MG: networks.

round tires like the moon. RV: crescents.

:19 *mufflers.* MG: spangled ornaments.

:20 *tablets.* Peake: perfume boxes.

:22 *wimples.* RV: shawls.

crisping pins. RV: satchels.

:23 *glasses.* RV: hand mirrors.

:24 *rent.* RV: rope.

stomacher. ARV: a robe.

burning. RV: branding. [That is, the marking of a slave.]

DEUTERONOMY

28:5 *store.* MG: kneading-troughs.

:7 *one way . . . seven ways.* MOFFATT: altogether . . . in all directions.

:22 *sword.* MG: drouth.

:23 DUMMELOW: A graphic description of a long-continued drouth. In Palestine the E. wind is hot and dry; and blowing from the
:24 desert, is often full of fine sand-dust which gives the sky the appearance of burnished metal. When this wind is strong, it produces the terrible sand storms so destructive to life, when "the rain of the land is powder and dust."

:34 *for the sight of thine eyes.* MOFFATT: till you are driven mad by the sight of it all.

THE RELIGIOUS INTERPRETATION OF HISTORY

JOSHUA

23:4 *the great sea.* MOFFATT: the Mediterranean.

I KINGS

8:22 Solomon's prayer has been set by verses (following the King James version) to emphasize its literary form, which is halfway between the continuous flow of the prose paragraph and the constant return to a new line as in poetry.

:25 *so that thy children take heed.* RV: if only thy children take heed.

:29 *toward this place.* DUMMELOW: in later times the Jews, when praying in foreign lands, turned their faces toward Jerusalem (DAN. 6:10).

:33 *in this house.* MG: toward.

11:1 *strange.* RV: foreign.

:5 *Ashtoreth.* PEAKE: probably the Aphrodite of Greece.

Milcom. MG: called Molech, verse 7.

:7 *the hill that is before Jerusalem.* DUMMELOW: the Mt. of Olives.

II KINGS

18:3 *father.* MOFFATT: ancestor.

:4 *Nehushtan.* RVM: that is, a piece of brass.

:7 *served him not.* Ahaz had paid tribute to the Assyrians for their protection against Syria and Israel. Hezekiah, depending on the support of Egypt, rebelled against Assyria when Sennacherib succeeded Sargon on the Assyrian throne.

II KINGS

18:13 *all the fenced cities.* DUMMELOW: Sennacherib in his inscriptions relates that he captured forty-six fenced [i.e. fortified] cities of Judah, and deported more than 200,000 of the inhabitants.

:14 *that which thou puttest on me.* Whatever tribute you demand.

:17 *Tartan,* etc. PEAKE: Tartan (the commander), Rabsaris (chief eunuch), Rabshakeh (chief cupbearer), were three great Assyrian officials.

:34 *Hamath,* etc. Cities formerly captured by the Assyrians. According to **17**:24 people from these places were brought to Samaria to replace the Israelites that had been taken into captivity.

19:3 *blasphemy.* RV: contumely.

:23 *the forest of his Carmel.* MG: the forest and his fruitful field.

:25 Jehovah's reply begins at this verse.

:35 *when they arose.* RV: when men arose.

20:10 *degrees.* RV: steps.

:11 *dial.* MG: steps. PEAKE: Probably the shadow on certain steps indicated the hour of the day. . . . Hezekiah regards the going forward of the shadow as a trifle since it simply accelerated the motion in the direction in which it was already travelling; for it to go backward was hard, because it reversed the natural, inevitable direction.

:12 *Berodach-baladan.* DUMMELOW: This prince was a Chaldean who twice made himself master of Babylon and was twice expelled from it by the Assyrians. In II CH. **32**:31 the motive of his embassy is said to have been a wish to enquire into the unusual occurrences described in v. 11; but it is probable that he likewise sought to obtain Hezekiah's aid against the Assyrians.

23:4 *grove.* RV: Asherah.

:6 *grove.* MOFFATT: idol of Astarte.

ZEPHANIAH

ZEPHANIAH

2:1 *O nation not desired.* RV: O nation that hath no shame.

NAHUM

NAHUM

1:4 *Bashan, Carmel, Lebanon.* PEAKE: Bashan, Carmel, and Lebanon are proverbial for fertility and foliage.

:10 PEAKE: Like thorns cut down are they all,
As stubble they are burnt in the fire.

NAHUM

1:11 *There is one come out of thee.* PEAKE: the reference is clearly to Sennacherib.

2:3 *made red.* Painted or colored red.

the chariots . . . the fir trees. KENT:

The steel of the chariots gleams like fire,
In the day of preparation the horses are prancing.

:4 In the RV the verbs in verses 4–8 are in the present tense.

:5 *he shall recount his worthies.* KENT: He musters his nobles.

:7 MOFFATT: the queen is stripped and borne off,
her ladies mourning like doves,
:8 beating their breasts—
"stand fast, stand fast!" they cry, but none turns back.

:13 *voice of thy messengers.* MOFFATT: threats of your envoys.

3:2 PEAKE: A series of vivid exclamations: "Hark! the sound of the whip," etc.

:8 *No.* KENT: Thebes, the strong capital of Upper Egypt, repeatedly conquered by the Assyrians, but finally completely subjugated about 660 B.C. It was surrounded by the waters of the Nile which thus constituted a natural and effective defence.

:9 *Put and Lubim.* PEAKE: Hamite nations near Ethiopia, that served as Egyptian mercenaries.

:11 *Thou shalt be drunken.* The figure of drunkenness is used frequently in the prophets to express helplessness in impending disaster.

:19 *bruit.* ARV: report.

HABAKKUK

HABAKKUK

1:9 *their faces shall sup up*, etc. KENT:

The direction of their faces is straight ahead,
And they gather up captives like sand.

2:9 *coveteth an evil covetousness.* MG: gaineth an evil gain.

JEREMIAH

JEREMIAH

4:5 *defenced cities.* ARV: fortified cities.

:6 *retire.* RV: flee for safety.

:7 *Gentiles.* RV: nations.

:16 *watchers.* KENT: Robber bands are coming from a distant land.

JEREMIAH

4:19 *bowels.* PEAKE: The bowels are the seat of strong emotions according to Hebrew psychology.

:30 *though thou rentest thy face with painting.* RV: though thou enlargest thine eyes with paint.

5:1 *And I will pardon it.* RV: And I will pardon her.

:2 MOFFATT: They may swear, "As the Eternal lives!" but the oath is perjury.

:6 *evenings.* MG: deserts.

:31 *and the priests bear rule by their means.* KENT: And the priests teach according to their directions.

6:1 *Benjamin.* DUMMELOW: Jerusalem was within the territory assigned to this tribe.

Tekoa. DUMMELOW: 11 m. S. of Jerusalem, and in the line of flight for its inhabitants seeking to escape an enemy from the N.

Beth-haccerem. DUMMELOW: probably a hill between Jerusalem and Tekoa, and thus suitable for a beacon station.

:2 RV: The comely and delicate one, the daughter of Zion, will I cut off.

:4 *prepare ye war against her.* KENT: The prophet graphically assumes the point of view of the invaders.

:6 *Hew ye down trees*, etc. PEAKE: The trees around the city are cut down, and earthworks are thrown up as a part of the enemy's plan of attack.

:9 MOFFATT: Go over what is left of Israel's vineyard.
:10 Scan her as a gardener scans twig after twig;
Is there a man whom I can warn and make him listen?
No, this people's ears are stopped, they will not heed me.
Why, the Eternal's word is a disgust to them, and no delight.

31:4 *tabrets.* DUMMELOW: tambourines.

:15 *Rachel weeping for her children.* PEAKE: Jeremiah hears Rachel [the mother of Joseph and Benjamin . . .] weeping at [her grave near] Ramah, for her children, the northern exiles.

:21 *high heaps.* RV: guide posts.

:22 *a woman shall compass a man.* PEAKE: a woman shall be turned into a man, i.e. the weak shall be made strong.

DEUTERONOMY

28:5 *store.* MG: kneading-troughs.

:7 *one way . . . seven ways.* MOFFATT: altogether . . . in all directions.

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:24 desert, is often full of fine sand-dust which gives the sky the appearance of burnished metal. When this wind is strong, it produces the terrible sand storms so destructive to life, when "the rain of the land is powder and dust."

:34 *for the sight of thine eyes.* MOFFATT: till you are driven mad by the sight of it all.

THE RELIGIOUS INTERPRETATION OF HISTORY

JOSHUA

23:4 *the great sea.* MOFFATT: the Mediterranean.

I KINGS

8:22 Solomon's prayer has been set by verses (following the King James version) to emphasize its literary form, which is halfway between the continuous flow of the prose paragraph and the constant return to a new line as in poetry.

:25 *so that thy children take heed.* RV: if only thy children take heed.

:29 *toward this place.* DUMMELOW: in later times the Jews, when praying in foreign lands, turned their faces toward Jerusalem (DAN. **6**:10).

:33 *in this house.* MG: toward.

11:1 *strange.* RV: foreign.

:5 *Ashtoreth.* PEAKE: probably the Aphrodite of Greece.

Milcom. MG: called Molech, verse 7.

:7 *the hill that is before Jerusalem.* DUMMELOW: the Mt. of Olives.

II KINGS

18:3 *father.* MOFFATT: ancestor.

:4 *Nehushtan.* RVM: that is, a piece of brass.

:7 *served him not.* Ahaz had paid tribute to the Assyrians for their protection against Syria and Israel. Hezekiah, depending on the support of Egypt, rebelled against Assyria when Sennacherib succeeded Sargon on the Assyrian throne.

II Kings

18:13 *all the fenced cities.* Dummelow: Sennacherib in his inscriptions relates that he captured forty-six fenced [i.e. fortified] cities of Judah, and deported more than 200,000 of the inhabitants.

:14 *that which thou puttest on me.* Whatever tribute you demand.

:17 *Tartan*, etc. Peake: Tartan (the commander), Rabsaris (chief eunuch), Rabshakeh (chief cupbearer), were three great Assyrian officials.

:34 *Hamath*, etc. Cities formerly captured by the Assyrians. According to **17**:24 people from these places were brought to Samaria to replace the Israelites that had been taken into captivity.

19:3 *blasphemy.* RV: contumely.

:23 *the forest of his Carmel.* MG: the forest and his fruitful field.

:25 Jehovah's reply begins at this verse.

:35 *when they arose.* RV: when men arose.

20:10 *degrees.* RV: steps.

:11 *dial.* MG: steps. Peake: Probably the shadow on certain steps indicated the hour of the day. . . . Hezekiah regards the going forward of the shadow as a trifle since it simply accelerated the motion in the direction in which it was already travelling; for it to go backward was hard, because it reversed the natural, inevitable direction.

:12 *Berodach-baladan.* Dummelow: This prince was a Chaldean who twice made himself master of Babylon and was twice expelled from it by the Assyrians. In II Ch. **32**:31 the motive of his embassy is said to have been a wish to enquire into the unusual occurrences described in v. 11; but it is probable that he likewise sought to obtain Hezekiah's aid against the Assyrians.

23:4 *grove.* RV: Asherah.

:6 *grove.* Moffatt: idol of Astarte.

ZEPHANIAH

Zephaniah

2:1 *O nation not desired.* RV: O nation that hath no shame.

NAHUM

Nahum

1:4 *Bashan, Carmel, Lebanon.* Peake: Bashan, Carmel, and Lebanon are proverbial for fertility and foliage.

:10 Peake: Like thorns cut down are they all,
As stubble they are burnt in the fire.

Nahum

1:11 *There is one come out of thee.* Peake: the reference is clearly to Sennacherib.

2:3 *made red.* Painted or colored red.

the chariots . . . the fir trees. Kent:

The steel of the chariots gleams like fire,
In the day of preparation the horses are prancing.

:4 In the RV the verbs in verses 4-8 are in the present tense.

:5 *he shall recount his worthies.* Kent: He musters his nobles.

:7 Moffatt: the queen is stripped and borne off,
her ladies mourning like doves,
:8 beating their breasts—
"stand fast, stand fast!" they cry, but none turns back.

:13 *voice of thy messengers.* Moffatt: threats of your envoys.

3:2 Peake: A series of vivid exclamations: "Hark! the sound of the whip," etc.

:8 *No.* Kent: Thebes, the strong capital of Upper Egypt, repeatedly conquered by the Assyrians, but finally completely subjugated about 660 B.C. It was surrounded by the waters of the Nile which thus constituted a natural and effective defence.

:9 *Put and Lubim.* Peake: Hamite nations near Ethiopia, that served as Egyptian mercenaries.

:11 *Thou shalt be drunken.* The figure of drunkenness is used frequently in the prophets to express helplessness in impending disaster.

:19 *bruit.* ARV: report.

HABAKKUK

Habakkuk

1:9 *their faces shall sup up*, etc. Kent:

The direction of their faces is straight ahead,
And they gather up captives like sand.

2:9 *coveteth an evil covetousness.* MG: gaineth an evil gain.

JEREMIAH

Jeremiah

4:5 *defenced cities.* ARV: fortified cities.

:6 *retire.* RV: flee for safety.

:7 *Gentiles.* RV: nations.

:16 *watchers.* Kent: Robber bands are coming from a distant land.

JEREMIAH

4:19 *bowels.* PEAKE: The bowels are the seat of strong emotions according to Hebrew psychology.

:30 *though thou rentest thy face with painting.* RV: though thou enlargest thine eyes with paint.

5:1 *And I will pardon it.* RV: And I will pardon her.

:2 MOFFATT: They may swear, "As the Eternal lives!" but the oath is perjury.

:6 *evenings.* MG: deserts.

:31 *and the priests bear rule by their means.* KENT: And the priests teach according to their directions.

6:1 *Benjamin.* DUMMELOW: Jerusalem was within the territory assigned to this tribe.

Tekoa. DUMMELOW: 11 m. S. of Jerusalem, and in the line of flight for its inhabitants seeking to escape an enemy from the N.

Beth-haccerem. DUMMELOW: probably a hill between Jerusalem and Tekoa, and thus suitable for a beacon station.

:2 RV: The comely and delicate one, the daughter of Zion, will I cut off.

:4 *prepare ye war against her.* KENT: The prophet graphically assumes the point of view of the invaders.

:6 *Hew ye down trees*, etc. PEAKE: The trees around the city are cut down, and earthworks are thrown up as a part of the enemy's plan of attack.

:9 MOFFATT: Go over what is left of Israel's vineyard.
:10 Scan her as a gardener scans twig after twig;
Is there a man whom I can warn and make him listen?
No, this people's ears are stopped, they will not heed me.
Why, the Eternal's word is a disgust to them, and no delight.

31:4 *tabrets.* DUMMELOW: tambourines.

:15 *Rachel weeping for her children.* PEAKE: Jeremiah hears Rachel [the mother of Joseph and Benjamin . . .] weeping at [her grave near] Ramah, for her children, the northern exiles.

:21 *high heaps.* RV: guide posts.

:22 *a woman shall compass a man.* PEAKE: a woman shall be turned into a man, i.e. the weak shall be made strong.

JEREMIAH

46:3 *order.* ARV: prepare.

:4 *brigandines.* RV: coats of mail.

14:2 *they are black unto the ground.* RV: they sit in black upon the ground.

:5 *forsook it.* RV: forsook her young.

:7 *do thou it,* etc. KENT: act for thy name's sake.

:18 *prophet and priest,* etc. MOFFATT: prophet and priest crouch on the ground at their wits' end.

:22 *vanities of the Gentiles.* KENT: false gods of the nations.

15:3 *four kinds.* That is, four kinds or means of death.

19:12 *Tophet.* DUMMELOW: . . . near the E. extremity of the S. reach [of the valley of Hinnom]. The valley had an evil name, (a) as the place of human sacrifice; (b) as defiled by Josiah; (c) as the receptacle of the offal and filth of the city.

13:18 *principalities.* MG: head tires.

:27 *when shall it once be.* RV: how long shall it yet be?

8:19 *strange vanities.* RV: graven images.

:22 *health.* PEAKE: new flesh which forms over a wound.

9:4 *every brother will utterly supplant.* A reference to the old story of Jacob and Esau.

12:1 *let me talk with thee of thy judgments.* MG: let me reason the case with thee.

:2 *rains.* ARV: hearts.

20:10 *report.* RV: denounce.

EZEKIEL

EZEKIEL

34:29 *And I will raise up for them a plant of renoun.* RV: plantation of renoun. MOFFATT: I will give them a right fertile soil.

37:12 *And I will bring you into the land of Israel.* This statement and the similar one in verse 14 explain the prophecy: Israel and Judah, symbolized in the dry bones, are to be rescued from captivity and restored to their former station.

DEUTERO–ISAIAH

ISAIAH

40:2 *warfare.* RVM: time of service.

:3 *The voice of him that crieth*, etc. PEAKE: Hark! One is calling, Prepare; so too in 6.

:6 *goodliness.* KENT: glory.

:9 *O Zion, that bringest good tidings . . . O Jerusalem*, etc. MG: O thou that tellest good tidings to Zion. . . . O thou that tellest good tidings to Jerusalem.

:10 PEAKE: Look He comes in might; His arm, long inactive, has displayed His power. Before Him goes the booty His arm has won, His delivered people.

42:1 *my servant.* PEAKE: . . . in the Commentary the view is adopted that in the figure of the servant we are to see the nation Israel, the suffering ambassador to the nations, Israel which had died in the Exile and would be raised in glory by a miracle of restoration. This recognizes that though the nation as a whole is referred to, it is in some measure idealized.

he shall bring forth judgment to the Gentiles. MOFFATT: loyally shall he set forth true religion.

:11 *Kedar.* PEAKE: The wandering tent dwellers.

rock. RV: "Sela," the rock-city of Edom.

:13 *jealousy.* KENT: rage.

:14 *I.* That is, Jehovah.

44:12 Jehovah derisively tells how other gods, i.e. images, are made, and contrasts (24–28) their helplessness with his omnipotence.

:25 *liars.* PEAKE: soothsayers.

45:7 *evil.* PEAKE: calamity.

:8 *righteousness.* PEAKE: victory. *salvation.* MOFFATT: peace.

48:18 *as a river.* That is, perpetual.

49:17 *children.* RVM: builders.

51:9 *Rahab . . . the dragon.* DUMMELOW: Symbolic names for Egypt.

:17 *trembling.* RV: staggering.

:19 *by whom.* RV: how.

52:2 *loose thyself from the bands of thy neck.* RVM: the bands of thy neck are loosed.

Isaiah

52:3 *ye have sold yourselves.* RV: ye were sold.

:15 *So shall he sprinkle many nations.* Moffatt: So many a nation shall do him homage, with kings in silent awe.

53:1 Peake: at this point the nations begin to speak, their words continuing apparently as far as 11a. First they utter their thoughts concerning the change in Israel's fortunes. "Who," they ask, "could have believed what we have heard? To whom was the working of Yahweh revealed? Why, Israel aforetime (so emend 'before him') grew up like a shoot from the roots of a tree that has been cut down, or a feeble plant in an arid soil. Far from possessing beauty such as fascinates, he was despised, pain-stricken, and diseased, so that men turned from him in revulsion, and we paid him no regard."

:5 *the chastisement of our peace was upon him.* Moffatt: 'twas for our welfare that he was chastised.

:8 *He was taken from prison,* etc. Moffatt: They did away with him unjustly; and who heeded how he fell.

:9 RV: And they made his grave with the wicked, and with the rich in his death; although he had done no violence, etc.

54:15 *shall surely.* RV: may.

gather together. RVM: stir up strife.

DOOM SONGS OF BABYLON

Isaiah

13:2 *banner.* Kent: signal.

them. Kent: i.e. to Jehovah's agents of judgment, the Medes and Persians under Cyrus.

:6 *as a destruction.* Moffatt: as a mighty blow.

:12 *golden wedge of Ophir.* RV: pure gold of Ophir.

:19 *excellency.* RV: pride.

:22 *dragons.* RV: jackals.

her days shall not be prolonged. Peake: As a matter of fact the city remained unharmed under Cyrus. Its outer walls were destroyed when it revolted from Darius I, and it gradually decayed. It was still inhabited in the time of Alexander the Great, who proposed to make it his capital, and who died there.

ISAIAH

14:12 *O Lucifer.* RV: O day star. KENT: The reference is to the morning star, the Lucifer of Roman mythology.

:13 *the mount of the congregation.* DUMMELOW: not Zion . . . but the mount of the far N. where gods are imagined to reside—the Babylonian Olympus.

sides of the north. RV: in the uttermost parts of the north.

:22 *nephew.* RV: son's son.

:23 *besom of destruction.* MOFFATT: broom of bale.

THE PERSIAN PERIOD

EZRA

1:1 *Jeremiah.* DUMMELOW: Two prophecies of Jeremiah are referred to, (a) **25**:10, And these nations shall serve the king of Babylon seventy years (i.e. a long time); (b) **29**:10, . . . after seventy years be accomplished at Babylon I will visit you . . . causing you to return to this place.

:3 *house.* temple.

:6 *strengthened their hands.* MG: that is, helped them.

HAGGAI

1:1 *Darius.* PEAKE: Darius began his reign in 521.

:9 *blow upon it.* MG: blow it away.

ZECHARIAH

1:14 *I am jealous for Jerusalem.* MOFFATT: I am stirred, deeply stirred on behalf of Jerusalem and Sion.

NEHEMIAH

2:1 *the twentieth year of Artaxerxes.* PEAKE: 444 B.C.

4:16 *habergeons.* RV: coats of mail.

ISAIAH

34:4 *the hosts of heaven.* The stars.

:5 MOFFATT: For the Eternal's sword in heaven is tempered keen with fury; and there it flashes down on Edom, dooming that accursed race.

Isaiah

34:7 *unicorns, bullocks, bulls.* Symbols for the great leaders. See note on **50**:27.

:16 *Seek ye out of the book of the* Lord, *and read.* Moffatt: These creatures are called by the Eternal.

PRIESTLY NARRATIVES

Genesis

1:2 *moved upon.* RVM: was brooding upon.

:6 *firmament.* RVM: expanse. Moffatt: vault.

6:9 *in his generations.* Kent: among his contemporaries.

:12 *all flesh had corrupted his way.* Moffatt: every human being upon earth had corrupted his life.

8:1 *And.* Kent: Then.

Exodus

6:12 *Who am of uncircumcised lips.* Moffatt: clumsy speaker that I am.

7:1 *prophet.* Dummelow: A prophet is a spokesman.

:11 *enchantments.* Moffatt: clever tricks.

9:9 *blains.* Kent: blisters.

16:15 *It is manna.* MG: What is this?

:16 *omer.* Dummelow: a little more than seven pints.

Numbers

20:13 *Meribah.* MG: that is, strife.

JOEL

Joel

1:4 *palmerworm, locust, cankerworm, caterpiller.* Kent: The prophet here uses four different synonyms to describe the locusts.

2:8 *and when they fall upon the sword,* etc. RV: and they burst through the weapons, and break not off their course.

3:1 *bring again the captivity of Judah and Jerusalem.* Moffatt: restore the fortunes of Judah and Jerusalem.

JOEL

3:2 *valley of Jehoshaphat.* DUMMELOW: An ideal valley in the neighbourhood of Jerusalem, called Jehoshaphat from the meaning of the name, "Jehovah judges." This prophecy probably occasioned the name (not traced earlier than 300 A.D.) of the modern valley of Jehoshaphat, S. of Jerusalem. [Cf. verse 12.]

THE NEW OUTLOOK

JONAH

1:2 *Nineveh.* DUMMELOW: the world famous capital of Assyria, on the Tigris.

:3 *Tarshish.* DUMMELOW: Tartes is in S. W. Spain, probably an old Phœnician colony. It would be in the opposite direction to Nineveh.

Joppa. SMITH: A town on the S. W. coast of Palestine, the port of Jerusalem.

:11 *wrought.* MG: grew more and more tempestuous.

2:6 *corruption.* MG: the pit.

3:3 *of three days' journey.* MOFFATT: three days' journey across, from one side to the other.

:10 *God repented of the evil.* MOFFATT: God did relent; he decided not to inflict the punishment he had said he would inflict upon them.

ISAIAH

24:15 *in the fires.* RVM: in the lights. RV: in the east.

25:1 *thy counsels of old are faithfulness and truth.* MOFFATT: for wonders planned of old and brought to pass.

:2 *built.* rebuilt.

26:9 *the inhabitants of the world.* MOFFATT: very pagans.

MICAH

4:1 This poem may be found also in ISAIAH **2**:2–4.

ISAIAH

9:3 *and not increased the joy.* RV: thou hast increased their joy.

:5 MOFFATT: the stamping warrior's boot, the bloodstained war-attire, shall all of them be burnt as fuel for the fire.

ISAIAH

11:1 *a shoot out of the stem of Jesse.* PEAKE: the Messiah is to spring from the family of Jesse, i.e. he will be a second David.

:4 *reprove.* MG: argue.

:8 *cockatrice'.* MG: adder's.

ENOCH

ENOCH

6:6 *Jared.* The father of Enoch. Cf. Genesis **5**:18.

9:1 *Michael, Uriel,* etc. Leaders of the faithful angels.

10:7 *the Watchers.* The angels.

18:15 *they.* The angels.

21:1 *another place.* Sheol, or the Underworld.

24:4 *amongst them was a tree.* The Tree of life. Cf. below, "its leaves and blossoms and wood wither not for ever."

50:2 *the others.* The Gentiles.

51:1 This verse is a striking statement of the belief in the Resurrection.

54:6 *Satan.* Here we meet for the first time with the New Testament and modern idea of Satan.

DANIEL AND THE REVOLT OF THE MACCABEES

DANIEL

2:2 *Chaldeans.* PEAKE: wise men or religious leaders of Babylon.

2:39 *another kingdom.* PEAKE: Four empires succeed each other and are finally destroyed by a fifth which is of divine origin (not made with hands), and ultimately dominates the world. . . . The statue depicts the history of 450 years, roughly speaking from 600 to 150 B.C. It will be observed that, according to the figure, history degenerates through this period. The gold becomes silver, the silver brass, and the brass iron. The golden empire is undoubtedly the Babylonian. . . . The silver empire is that of the Medes, which the Book of DANIEL interposes between the Babylonian and Persian empires. The brass kingdom is that of the Persians, which was established by Cyrus in 538. The iron kingdom is the Greek, which was set up by Alexander the Great in 331 B.C. The two feet represent the two divisions of the Greek kingdom, i. e. the kingdom of the

Selencidæ over Syria and Babylon, and the kingdom of the Ptolemies over Egypt.

2:42 *broken.* MG: brittle.

:49 *in the gate of the king.* RVM: at the king's court.

3:5 *sacbut, psaltery, dulcimer.* MOFFATT: the harp, the lute, the bagpipes.

:16 *we are not careful.* RV: we have no need.

:19 *one.* RV omits *one.*

:25 *the Son of God.* RV: a son of the gods.

:29 *that can deliver.* MOFFATT: who is able to save.

5:23 *the God in whose hand.* MOFFATT: the God who holds in his own power your breath of life and all your destiny.

7:3 *four great beasts.* DUMMELOW: The imagery recalls the figures, so often found on Babylonian bas-reliefs, of winged lions and other monsters.

PEAKE: From this point onward the book becomes purely apocalyptic. . . . We may dismiss at once all interpretations which regard the fulfilment of the vision as still in the future. "The four kingdoms" and "the ten horns" obviously refer to facts which were within the writer's ken. . . . The four beasts represent the same four kingdoms as the different parts of the colossal image in 2. The lion is the golden kingdom, i.e. the Babylonian Empire. The bear is the silver kingdom, i.e. the Median Empire, which the Book of Daniel wrongly interposes between the Babylonian and the Persian. The leopard is the bronze kingdom, i.e. the Persian. The fearsome, nameless beast is the iron kingdom, i.e. the Greek Empire.

:4 *upon the feet.* RV: upon two feet.

:7 *ten horns.* PEAKE: The ten horns represent the kings of the Greek Empire.

:8 *a little horn:* DUMMELOW: Antiochus Epiphanes. [See Introduction to this section.]

:9 *I beheld till the thrones were cast down,* etc. MOFFATT: I watched until an Assize was held, when a primeval Being sat on the throne of justice.

:10 *the judgment was set and the books were opened.* MOFFATT: The court was held and the records were opened.

DANIEL

7:13 *the Son of man.* PEAKE: the AV was wrong in translating "like the Son of man," and thus suggesting that the passage referred to the "Son of man" of the Gospels. The phrase simply devotes a figure in human form. There is no reference to the Messiah. . . . The four kingdoms which have been destroyed are represented in the form of beasts because of their rapacity and cruelty. The ideal kingdom which is to be established is represented under the figure of a human being, "a son of man," to denote that it would be free from all the brutal qualities and characteristics which had marked previous empires.

I MACCABEES

3:3 *giant.* GORE: i.e. mighty warrior, hero.

:10 *Apollonius.* GORE: Apollonius was governor of Samaria.

4:52 *Casleu.* December.

LYRIC POETRY

EXODUS

15:2 *I will prepare him an habitation.* RV: I will praise him.

DEUTERONOMY

32:4 *judgment.* ARV: justice.

:8 *he separated the sons of Adam,* etc. MOFFATT: one by one he fixed the folks, each with its guardian angel; but Jacob became the Eternal's share, Israel his very own.

:14 *the fat of kidneys of wheat.* MOFFATT: the finest flour of the wheat.

:24 *burning heat, destruction.* Fever, plague.

:41 *reward.* Punish.

II SAMUEL

22:1 This is another version of PSALM 18.

:3 *the horn of my salvation.* Taking hold of the altar was a frequent means of safety.

:6 *prevented me.* ARV: came upon me.

:13 *coals of fire.* DUMMELOW: lightning.

:27 *froward . . . unsavory.* MOFFATT: and treacherous to the treacherous.

:44 *the strivings of my people.* MOFFATT: feud in my nation.

heathen. RV: nations.

LAMENTATIONS

1:2 *lovers.* MOFFATT: allies.

:3 *between the straits.* KENT: in the midst of her troubles.

:4 *ways.* Highways, as often.

:5 *her adversaries are the chief.* MOFFATT: her foes have now the upper hand.

3:43 *covered.* RVM: covered thyself.

:45 *offscouring.* MOFFATT: scum.

5:6 MOFFATT: we surrendered to the foe, thinking to get food enough; but they have borne hard on us.

:9 *sword of the wilderness.* DUMMELOW: alluding to the raids of the Bedouins.

:10 *black.* RVM: hot.

:13 *and the children fell under the wood.* MOFFATT: lords stagger with loads of wood.

PSALMS

PSALMS

23:2 *still.* BRIGGS: refreshing.

:4 *shadow of death.* KENT: valley of gloom.

121:1 RV: I will lift up mine eyes unto the mountains:
From whence shall my help come?

:3 *thy . . . thee.* BRIGGS: my . . . me.

51:7 *hyssop.* DUMMELOW: employed in the O. T. ceremonies of purification.

139:13 *hast possessed my reins.* ARV: didst form my inward parts.
:15 *substance.* MG: body.

114:5 The poet refers to the two similar stories of the passage of the Red Sea and the Jordan, and to some popular belief that had grown up about an earthquake in connection with one or the other. The shaking of Mt. Sinai when Moses received the law has been suggested but is not appropriate.

42:6 *Mizar.* KENT: probably one of the lesser peaks near Mount Hermon.

137:7 *children of Edom.* The hatred expressed here is explained by the eleventh verse of OBADIAH, which refers to Edom—"In the day that the strangers carried away captive his forces, and foreigners

PSALMS

entered into his gates, and cast lots upon Jerusalem, even thou wast as one of them."

85:1 MOFFATT: Once thou didst favor thy land, O Eternal, restoring the fortunes of Jacob.

127:1 *keep.* guard.

:2 *sorrows.* RV: toil.

:5 *shall speak with.* MG: shall subdue.

126:1 *When the LORD*, etc. MOFFATT: When the Eternal brought the exiles back to Sion.

84:1 *amiable.* MOFFATT: dear.

:4 *still.* always.

24:4 *vanity.* ARV: falsehood.

:6 *O Jacob.* MG: O God of Jacob.

98:3 *salvation.* MOFFATT: victory.

:9 *people.* RV: peoples.

48:1 PEAKE: A Psalm which describes the impression made on a pilgrim by his visit to Zion. BRIGGS: A temple song of the late Persian period.

:2 *on the sides of the north.* BRIGGS: on the northern ridge, the temple being on the northeastern corner or back of Mount Zion.

19:3 MOFFATT: Their speech has never a word, not a sound for the ear, yet their message spreads the wide world over, their meaning carries to earth's end.

:4 *in them.* I.e. in the heavens.

:5 *a race.* RV: his course.

8:5 *little lower than the angels.* MOFFATT: little less than divine.

90:3 *destruction.* RV: dust.

146:7 *prisoners.* MOFFATT: captives.

29:1 *give.* ARV: ascribe.

:6 *Sirion.* DUMMELOW: Hermon. Lebanon and Hermon are the highest mountains in Palestine.

:9 *discovereth.* RV: strippeth the forest bare.

67:1 Cf. NUMBERS 6:24–26, the priestly benediction, as given in the "Priestly Narratives." It is repeated, wholly or in part, in several of the Psalms.

DRAMATIC POETRY

JOB

Job

1:1 *Uz.* Jastrow: in northern Arabia.

eschewed. ARV: turned away from.

:6 *Satan.* MG: the Adversary.

:15 *Sabeans.* Dummelow: Arab tribes.

2:10 *sin with his lips.* Jastrow: i.e., he never even uttered a complaint.

:11 *Eliphaz, Bildad, Zophar.* Jastrow places the homes of all three in northern Arabia.

3:8 *their mourning.* MG: a leviathan. Peake: i.e. the great dragon of the abyss, the enemy of light. His arising from the deep at the enchanter's summons would mean the return of the primitive chaos.

:12 *prevent.* Buttenwieser: receive.

:14 *desolate places.* Jastrow: mausoleums.

:18 *voice of the oppressor.* Moffatt: slave driver's shout.

:24 *for my sighing cometh before I eat.* Moffatt: sighs are my daily bread.

4:5 *it.* Buttenwieser: calamity.

5:1 *saints.* Jastrow: divine beings.

:2 *envy.* MG: indignation.

:8 *I would seek.* Moffatt: Were I in your place, I would, etc.

:21 *scourge of the tongue.* Moffatt: scourge of the plague.

:23 *stones of the field.* Buttenwieser: earth-demons.

:24 *tabernacle.* RV: tent.

shalt visit thy habitation, and shalt not sin. RV: shalt visit thy fold, and shalt miss nothing.

6:3 *therefore my words are swallowed up.* RV: therefore have my words been rash.

:10 *concealed.* RV: denied.

:13 Moffatt: No, there is no help, none; and all aid has abandoned me.

:14 *but he forsaketh the fear.* RV: even to him that forsaketh the fear.

:21 *for now ye are nothing.* Buttenwieser: So have ye been disappointing to me.

JOB

6:25 *How forcible are right words!* MOFFATT: Honest reproof, how sweet it is!

:29 PEAKE: Turn to me and hear me; it is not injustice to complain as I do.

7:1 *Is there not an appointed time to man upon earth?* BUTTENWIESER: Is not man's stay on earth continuous toil?

:12 *whale.* RV: sea-monster. JASTROW: The reference is to the ancient myth, representing Yahweh as overcoming and chaining the unruly monsters of the deep, which symbolized the primæval chaos that existed before the creation of the world.

:20 *I have sinned.* RV: If I have sinned.

8:19 MOFFATT: So ends a godless man, and others rise up in his stead.

9:2 MOFFATT: But how is man to get his rights from God? Even if God

:3 chose to argue, you could not answer one of his thousand questions.

:10 Cf. **5**:9.

:13 *the proud helpers.* RV: The helpers of Rahab. PEAKE: Rahab is here a name for Tiamat, the original Chaos, who was conquered by God at the creation. Her helpers are the brood of monsters who assisted her in the terrible conflict, but were also crushed by God. [See note on **7**:12.]

:15 *judge.* RV: adversary.

:19 JASTROW: If it is a test of strength, He is surely superior!
But if it is a [question] of justice, who can arraign him?

:21 *perfect.* BUTTENWIESER: innocent.

:22 *This is one thing.* RV: It is all one.

:24 *if not,* etc. JASTROW: If it is not so, how is it? RV: If it be not he, who then is it?

:25 *post.* MOFFATT: courier.

:31 *clothes.* MOFFATT: friends.

:33 *daysman.* MG: umpire.

:35 *but it is not so with me.* MOFFATT: for inwardly I have no guilty fears.

10:1 *I will leave my complaint upon myself.* RV: I will give free course to my complaint.

:3 *and shine upon,* etc. Many scholars consider this line an interpolated gloss.

JOB

10:11 *fenced.* JASTROW: knitted.

:13 MOFFATT: And all the while this was thy dark design!—
plotting this, well I know it, against me!

11:6 *that they are double to that which is.* BUTTENWIESER: too mysterious for understanding. Then wouldst thou know, etc.

:7 MOFFATT: Can you discover the deep things of God? Can you reach the Almighty's range of wisdom?

:10 This verse is regarded as an interpolation.

:11 *vain.* JASTROW: false.

:12 RVM: But an empty man will get understanding, when a wild ass's colt is born a man.

:17 *thine age.* RV: thy life.

:18 *dig.* RV: search.

:20 *as.* Omitted in the RV.

12:11 *and.* RV: even as.

:23 *straiteneth.* ARV: leadeth them captive.

13:7 MOFFATT: Will you bring unfair arguments for God? Will you tell
:8 lies on his behalf? Will you be sycophants of the Almighty? Will you be special pleaders for God?

:12 RV: Your memorable sayings are proverbs of ashes, your defences are defences of clay.

:14 MOFFATT: I will run any risks, I will hazard my very life! He may kill me—what else can I expect?—but I will maintain my in-
:16 nocence to his face. This should be in my favour, that before him no godless man dare come.

:15 RV: Though he slay me, yet will I wait for him: nevertheless I will maintain my ways before him. ARV: Behold he will slay me; I have no hope: nevertheless I will maintain my ways before him.

:27 *thou settest a print,* etc. RV: Thou drawest thee a line about the soles of my feet.

:28 RV: Though I am like a rotten thing that consumeth, Like a garment that is moth-eaten.

14:4 Many scholars consider this verse an interpolation.

:11 *flood.* RV: river.

:14 MOFFATT: If only a man might die and live again, I could endure my weary past until relief arrived.

JOB

14:15 *Thou shalt call*, etc. ARV: Thou wouldst call, and I would answer thee.

15:2 MOFFATT: Would any man of sense argue so wildly, or make himself a wind-bag?

:4 *prayer*. RV: devotion.

:7 *first man*. DUMMELOW: It was a popular idea that there was a primeval man endowed with perfect wisdom, corresponding to the figure of divine wisdom in PROV. **8**.

:15 *he*. I.e. God. *saints*. RV: holy ones.

:35 *vanity*. MG: iniquity.

16:2 *vain words*. MG: words of wind.

:13 *reins*. MOFFATT: vitals.

:15 *horn*. DUMMELOW: the emblem of pride and strength.

:18 *cover not thou my blood*. See note on GEN. **4**:10.

:19 *my record*. RV: he that voucheth for me is on high.

17:1 *My breath*, etc. MOFFATT: My strength and time are spent, and the grave alone is left me.

:3 MOFFATT: Give me a pledge that thou thyself will act; who else would undertake my cause against thee?

:4 *not exalt them*. DUMMELOW: i.e. not let their views triumph.

:6 *and aforetime I was as a tabret*. BUTTENWIESER: To them I am a manifest example.

:7 *members*. I.e. limbs.

:13 MOFFATT: All I can hope for is a home below, to make my bed in the darkness of death, to call the tomb "my mother," to call the
:14 worm "my sister"!

:16 *They*. RV: It [i.e. hope].

18:2 *Mark*. BUTTENWIESER: be sensible.

:4 *He teareth*. RV: Thou who tearest thyself in anger.

:11 *drive him to his feet*. RV: chase him at his heels.

:13 *strength of his skin*. RV: members of his body.

:14 *king of terrors*. I.e. death.

:15 *It shall dwell*, etc. MOFFATT: His home shall be infested with disease.

:20 *day*. I.e. fate, suffering.

:21 *place*. Fate.

Job

19:3 *make yourselves strange to me.* MG: harden yourselves against me.

:4 *remaineth with myself.* Dummelow: injures myself alone.

:10 *removed.* RV: plucked up.

:12 *way.* Mound. The figure is that of an army throwing up earthworks in preparation for an attack on a city.

:25 *redeemer.* RV: vindicator. Jastrow: defender.

:27 *for myself.* MG: on my side. *and not another.* Buttenwieser: and not as an enemy. Peake: It will be the old familiar Friend, not the present Enemy, whom Job will see.

20:5 *hypocrite.* RV: godless.

:10 Buttenwieser: His children, left poor, will be crushed:
His hands must give up his wealth.

21:4 *to man.* RVM: of man.

:12 *organ.* RV: pipe.

22:20 RV: Saying, Surely they that did rise up against us are cut off, and the remnant of them the fire hath consumed.

:25 *defence.* MG: gold.

:28 *Thou shalt,* etc. Moffatt: Whatever you plan shall prosper.

:29 *When men are cast down.* RV: When they cast thee down.

:30 Moffatt: he saves those who are guiltless, rescuing them for their unspotted record.

23:16 *soft.* RV: faint.

:17 RV: I am appalled at his dark mystery, and its black shadow has bewildered me.

24:1 Buttenwieser: Why are not sessions of judgment set apart by the Almighty? Why do they that know him not see his days?

:12 The rest of Job's speech has been so much altered in revision that it is here omitted as not characteristic of the speaker.

25:2 Moffatt: He wields a dread authority, he keeps peace within high heaven.

:5 *shineth not.* RV: hath no brightness.

26:12 *the proud.* RV: Rahab. [See note on **7**:12 and **9**:13.]

:13 Buttenwieser: At his breath the sky was cleared;
His hand slew the fleeing dragon.

:14 *parts of his ways.* Moffatt: fringe of his forces.

Job

27:2 *judgment.* RV: right.

:7 *he.* RV: him [correcting the grammatical error].

:11 *by.* RV: concerning.

29:14 *judgment.* RV: justice.

:24 Moffatt: When I smiled, it encouraged them, my cheerful gaze put heart into the hopeless.

31:33 *Adam.* Dummelow: An ordinary man.

38:12 *dayspring.* dawn.

:21 RV: Doubtless, thou knowest, for thou wast then born,
And the number of thy days is great!

:32 *Mazzaroth . . . Arcturus.* Moffatt: signs of the Zodiac, . . . constellations of the Bear.

42:10 *captivity.* Jastrow: fortunes.

36:26 With this poem compare Psalm 29.

:29 *noise.* RV: thunderings.

:32 Moffatt: He hurls the lightning from an unseen hand, and bids it strike the mark.

:33 Dummelow: The noise thereof telleth concerning Him as one that kindles his wrath against wickedness.

37:7 *He sealeth,* etc. Men have to seek shelter from the "great rain."

:11 *wearieth.* RV: he ladeth the thick cloud with moisture. Moffatt: he loads a heavy cloud with hail.

40:16 Moffatt: Look at the strength of his thighs, and the stout muscles of his belly.

:17 *stones.* RV: thighs.

:23 RV: Behold, if a river overflow, he trembleth not: He is confident, though Jordan swell even to his mouth. Shall any take him when
:24 he is on the watch, or pierce through his nose with a snare?

41:6 *companions.* ARV: bands of fishermen.

:8 Moffatt: Just lay a hand on him!—just once!—you will not forget the fray!

:13 Moffatt: Who can strip him of his hide? Who can pierce his armoured scales?

:18 *By his neesings,* etc. ARV: His sneezings flash forth light.

eyes. Dummelow: In Egyptian hieroglyphs the dawn is expressed by crocodile eyes.

JOB

41:25 MOFFATT: When he comes up, strong men are terrified, scared by the swirl in the water.

:26 *habergeon.* MOFFATT: arrow.

:34 MOFFATT: Wild animals are in fear of him, the monarch of proud creatures.

39:24 *He swalloweth the ground.* MOFFATT: On he charges in wild rage. *neither believeth he that it is.* RVM: neither standeth he still at.

DIDACTIC POETRY AND PROSE ESSAYS

PROVERBS

PROVERBS

6:11 *one that travelleth.* RV: a robber.

9:13 MOFFATT: Folly is loud and alluring,
she knows no sense of shame.

23:29 *redness.* RVM: darkness. PEAKE: dullness.

:33 *strange women.* RV: strange things.

:34 *upon the top of a mast.* MOFFATT: in the midst of a storm.

31:10 *virtuous.* ARV: worthy. DUMMELOW: excellent, capable. MOFFATT: A rare find is an able wife.

ECCLESIASTES

ECCLESIASTES

1:2 *all is vanity.* PEAKE: All human effort is fruitless and unavailing.

:7 *Unto the place.* The writer sees the sea as the source of the rivers. That is, just as the wind "returneth again according to his circuits" (verse 6), so does the water.

:8 *labor.* RV: weariness.

:11 *things.* RV: generations. MOFFATT: The men of old are now forgotten, and men to come shall be forgotten by the folk who follow them.

:12 *Preacher.* MOFFATT: Speaker.

:13 *to be exercised therewith.* MG: to afflict them.

2:9 *all that were before me in Jerusalem.* PEAKE: There is a last attempt here to keep up the part of Solomon, though the phrase "all that

ECCLESIASTES

were before me in Jerusalem" (there was only David), as in **1**:16, gives the disguise away.

2:26 JASTROW: Added to tone down the cynicism in the advice "to eat, drink and be merry."

3:1 *every purpose.* MOFFATT: all things.

:6 *to get.* MG: to seek.

:17 PEAKE: The insertion of the orthodox glossator.

:18 *beasts.* animals.

4:1 *no comforter.* MOFFATT: no one to redress their wrongs.

9:10 JASTROW: This shows that Koheleth clings to the Semitic belief in a gathering place in a cave under the earth for all the dead, irrespective of their merits or deeds in this world. The picture that he has in mind of the nether world accords with what we learn from Babylonian literature as a place where the dead lie inactive, conscious but unable to do anything for themselves.

11:9 *but know thou,* etc. JASTROW: Added as the antidote to the advice to enjoy oneself to the full.

:10 JASTROW: Added to further counteract the objectionable character
12:1 of Koheleth's advice to the young.

:3 *keepers . . . strong men.* PEAKE: arms . . . legs.

:4 *and he shall rise up,* etc. MOFFATT: when the twitter of birds is faint. [Suggesting impaired hearing.]

:5 PEAKE: A hill terrifies him and indeed any journey, for his breath is scant and his limbs stiff; his whitened hair is like the almond blossom. The smallest thing is a burden.

:7 *and the spirit return unto God who gave it.* JASTROW: Added to make Koheleth conform to the current orthodox belief. This represents the close of the original book. The balance is taken up with a series of no less than eleven comments and further endeavors to remove the heterodox taint.

THE WISDOM OF SOLOMON

WISDOM OF SOLOMON

1:13 *death.* GORE: Except in certain historical narratives of Part II "death" and "life" mean normally in this book spiritual death issuing in eternal misery, and spiritual life issuing in a blessed im-

WISDOM OF SOLOMON

mortality. Physical death is practically ignored by the author as having no moral significance—scarcely even reality—at least for the righteous.

2:17 *Let us see if his words be true.* The author denounces the apostate Jews, who have found, mistakenly, in *Ecclesiastes*, to which he refers, advice to forsake the old laws and live a life of complete indulgence, such as is portrayed in the preceding verses.

5:10 *According to their own imaginations.* I.e. by death, or eternal misery. Ch. **2**:3–5 above, and verse 11 below.

17:2 *The prisoner of darkness.* The reference is to the plague of darkness as recorded in EXODUS **10**:21–23.

18:5 *One child.* I.e. Moses.

ROMANTIC STORIES

RUTH

RUTH

1:1 *judges ruled.* MOFFATT: heroes governed.

:2 *Ephrathites.* DUMMELOW: Ephratha is another name for Bethlehem, or perhaps the name of the district of Bethlehem.

:20 *Naomi . . . Mara.* MG: Pleasant . . . Bitter.

2:2 *corn.* RV: grain.

:7 *that she tarried a little in the house.* PEAKE: without resting a moment.

3:13 *the part of a kinsman.* See DEUT. **25**:5. If brethren dwell together and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger: her husband's brother shall . . . take her to him to wife.

TOBIT

TOBIT

5:5 *Rages.* GORE: Rages or Rhajæ lay in the extreme east of Media, on the confines of Parthia, S. of the Caspian; modern Rhey.

:16 *and the young man's dog with them.* Tobit is the only book in the Old Testament or Apocrypha in which a dog appears as a pet and

TOBIT

a "friend of man." This little touch adds greatly to our liking for Tobias.

5:20 *my sister.* Tobias says in the opening chapter that Anna was "of the seed of our own family." Sister and brother are used by Tobit in the sense of kinsman or kinswoman. Raguel calls Tobias the brother of Sarah, and he also calls his wife "Sister." The supposed Azarias is also "Brother" since he represents himself as of the same tribe.

:21 *For the good angel will keep him company.* This is an excellent example of Biblical dramatic irony. Of course Tobit does not know that Azarias is Raphael, an angel.

6:5 *Ecbatane.* In Media.

8:3 *the angel.* Raphael.

ESTHER

ESTHER

1:1 *Ahasuerus.* RVM: Xerxes. [Became king in 485 B.C.]

:2 *Shushan the palace.* MOFFATT: citadel of Susa.

:3 *power.* DUMMELOW: forces.

:7 *according to the state of a king.* DOUAY: As was worthy of a king's magnificence.

:17 *despise.* MOFFATT: look down upon.

2:9 *preferred.* RV: removed.

:16 *Tebeth.* DUMMELOW: December-January.

:18 *release.* MOFFATT: holiday.

:21 *lay hands on.* MOFFATT: murder.

3:7 *Nisan . . . Adar.* DUMMELOW: March-April . . . February-March.

to the twelfth month. MOFFATT: till it fell upon the thirteenth day of the twelfth month.

7:4 *Although the enemy,* etc. PEAKE: She means that slaves sold bring in cash, but murdered subjects bring none.

JUDITH

JUDITH

2:7 *earth and water.* COWLEY: As a sign of submission.

:21 *Bectileth.* This and most of the names which follow cannot be identified.

JUDITH

4:6 *Joacim.* SAYCE: The high priest Joikim lived after the Exile (Neh. **12**:10), and therefore after Nebuchadrezzar's death.

Bethulia. COWLEY: As the town is the scene of the main action of the story, many details of its situation are incidentally mentioned. No place of the name is known, and we can only suppose that a fictitious name has been adopted for some actual town. It would be natural to think of Jerusalem, but this is out of the question, since in this verse Joakim wrote from Jerusalem to Bethulia.

5:3 *Chanaan.* COWLEY: Canaan is merely used archaistically for Syria, not (as Ball says) in its correct sense of Phœnicia and the coast. The name is rarely found in the later O. T. literature, and then only in reference to the early history of Israel.

:18 *led captives.* COWLEY: by (the historical) Nebuchadnezzar in 586. Achior is telling this to a representative of Nebuchadnezzar seventy years later!

8:6 *eves of the sabbaths.* SAYCE: The sabbath began on Friday evening. Observing the eve of the festival is a mark of late date.

:22 *turn upon our heads.* BALL: i.e. punish us for it, cf. Judges **9**:57.

10:3 *tire.* SAYCE: turban.

:4 *chains.* COWLEY: probably anklets.

:21 *canopy.* SAYCE: mosquito-net.

11:14 *senate.* SAYCE: sanhedrim.

:19 *according to my foreknowledge.* BALL: by way of revelation.

13:10 *compassed.* COWLEY: perhaps means "took a circuitous route" along the side of the valley, so as not to be seen.

15:13 *a garland of olive.* BALL: A Greek, not a Jewish, custom, indicating a late date for the book.

16:12 *sons of the damsels.* COWLEY: i.e. of young wives, whose sons would be mere children.

:17 *day of judgment.* COWLEY: It is evident that the writer looks forward to a judgment after death . . . thus corroborating the date assigned to the composition of JUDITH.

BEL AND THE DRAGON

BEL AND THE DRAGON

1:3 *Bel.* McCURDY: The name of a great Babylonian deity, originally the same word as Baal. When Babylon came to be supreme (2250 B.C.) its *bel* or "lord" Marduk (Merodach) was invested with the functions and prerogatives of this great ancient divinity.

:6 *how much he eateth and drinketh.* DAVIES: The proof that Bel is a true, living god is the immense quantity of food he is able to eat daily!

:7 *brass.* DAVIES: render "bronze." Brass was unknown in the times when this tract was written.

:9 *certify.* RV: show.

:22 *delivered Bel.* LXX: delivered them [i.e. the priests of Bel] up to Daniel.

:27 DAVIES translates the corresponding verse in the Septuagint (see Introductory note) as follows: Then Daniel took thirty minas of pitch, fat, and hair, and boiled them together, and made a cake (out of them) and threw (it) into the dragon's mouth; and after it had eaten (the cake) it burst asunder. And he showed it to the king, saying, Is it not the case that ye worship these (fragments)? [It is rather interesting that the proof of Bel's not being a true god is the fact that he does not eat, while the Dragon eats so much that he bursts! ED.]

:30 *the lions' den.* SAYCE: A variant of the account in DAN. 6, with Cyrus substituted for Darius.

:33 *Habbacuc.* DAVIES: The miraculous incident in which the prophet Habakkuk plays so prominent a part has no vital connection with the rest of the narrative, and is certainly a late interpolation. The legend belongs to an age when the heroes of the past, such as Daniel, Habakkuk, were becoming more and more idealized.

:36 *through the vehemency of his spirit.* RV: with the blast of his breath. DOUAY: by the force of his spirit. SYRIAC VERSION: by the might of the Holy Spirit. DAVIES: with the swiftness of wind. In one instant Habakkuk is transferred from Palestine to Babylon, and in another he is brought back. [This passes the swiftness of wind. The writer must have meant merely "by the power of his spirit." ED.]

CHRONOLOGICAL TABLES
BIBLIOGRAPHY
AND
INDEX TO THE SELECTIONS

CHRONOLOGICAL TABLES

I. THE HISTORY

B.C.	
2500–2000	The Israelites leave the valley of the Euphrates, cross the Arabian desert, and secure a foothold in Canaan.
c. 1700–1600	Driven by famine into Egypt and enslaved there.
c. 1300–1200	Escape under the leadership of Moses, crossing the Red Sea and wandering in the Sinai peninsula for "forty years" (meaning a very long period).
c. 1150–1000	Conquest of Canaan.
c. 1020	Establishment of the kingdom under Saul.
c. 1000	King David.
c. 960	King Solomon
930	Division of the kingdom into Israel (the Northern Kingdom) and Judah (the Southern Kingdom).
c. 850–840	Israel successful in wars against Syria, but gives tribute to Assyria for aid. Syrian kingdom weakened by Assyrian invasions.
780–740	Northern Kingdom prosperous under Jeroboam II.
745	Tiglath Pileser III, emperor of Assyria. He resumes the aggressive movement against Egypt.
736	Israel unites with Syria to check the Assyrians. They attempt to force Judah to join with them, but Judah refuses, giving tribute to Assyria for aid against them.
732	The Assyrians take Damascus, the capital of Syria.
722	The Assyrians take Samaria, the capital of Israel, and the northern tribes go into captivity from which they never return. End of the Northern Kingdom.
711	The Assyrians under Sargon II invade Palestine to the borders of Egypt, inflicting great losses on the Philistines. Isaiah prevents Judah from joining the Philistines and from trusting to Egypt for help.
701	Sennacherib invades Judah and captures many cities, but fails to take Jerusalem. The Southern Kingdom is again saved by Isaiah.

B.C.	
626	Scythian invasions weaken the Assyrian empire and devastate Judah, but leave Jerusalem unharmed.
621	Discovery of the Book of the Law leads to great religious revival under King Josiah.
608	Battle of Megiddo, in which Judah is defeated by the invading Egyptians, and Josiah is killed.
606	Fall of Nineveh. Babylonian empire succeeds the Assyrian.
604	Egyptians defeated by Babylonians at battle of Carchemish.
597	Babylonians under Nebuchadnezzar conquer Judah and deport 10,000 Jews. This is sometimes called the "First Captivity."
588	Jerusalem destroyed by Nebuchadnezzar and most of the remaining Jews taken to Babylon. This is called the "Final Captivity."
538	Cyrus takes Babylon without a battle, and the Persian empire succeeds the Babylonian. The exiles are permitted to return to Jerusalem. End of the captivity, and establishment of Judæa as a Persian province.
525	Cambyses conquers Egypt, leaving the power of Persia undisputed.
520–516	The Second Temple built and dedicated.
458	New group of exiles return under leadership of Ezra, giving fresh life to the Judæan community.
444	Walls of Jerusalem rebuilt by Nehemiah.
333	Alexander the Great defeats Darius, and the Greek empire succeeds the Persian to world supremacy.
323	Death of Alexander and division of his empire.
302	Palestine becomes an Egyptian province. Jews well treated in Egypt, become familiar with Greek culture.
250 *f.*	Translation of the Hebrew sacred writings into Greek, called the Septuagint (LXX).
198	Palestine annexed by Antiochus the Great and becomes a Syrian province.
168	Antiochus IV (Epiphanes) attempts to force Greek religion upon the Jews and desecrates the temple.

B.C.	
167–165	Revolt of the Maccabees, resulting in the capture of Jerusalem and rededication of the temple.
133	End of the Maccabean wars. Syria recognizes the independence of Judæa.
63	Pompey the Great enters Jerusalem and Judæa becomes a Roman province.

II. THE LITERATURE

HEROIC AGE, from the beginnings to 750 B.C.

a. Early stories and songs handed down orally for many generations and collected by J.

b. Some of the same stories and others collected by E.

c. The combined narrative, JE, forming the basis of the narrative from Genesis to Joshua.

d. Early ballads, songs, and legends dealing primarily with the conquest of Canaan and outstanding events and leaders from the conquest to the captivity. (Some of these were collected in the book of Jashar and in the book of the Wars of Yahweh.)

e. Contemporary or nearly contemporary records of David and Solomon and of the kings of Israel and of Judah.

f. Combination of *d* and *e*, forming the basis of the narrative from Judges to II Kings.

GOLDEN AGE, 750–538 B.C.

750–740	Amos
740	Hosea
740–701	Isaiah
c. 730–700	Micah
before 621	Deuteronomy
after 621	History of Israel illustrating the teachings of Deuteronomy. Combined with *f*, above, to form the books from Judges to II Kings as they now stand.
626	Zephaniah
before 606	Nahum
c. 597	Habakkuk
626–586	Jeremiah
595–560	Ezekiel

GOLDEN AGE, 750–538 B.C.—*Continued*

c. 540	Deutero-Isaiah
after 580	Lamentations
before 538	Psalms and other occasional poems representing the religious attitude before and during the exile.

SILVER AGE, 538–100 B.C.

520	Haggai and Zechariah.
c. 500	Trito-Isaiah. Other prophecies incorporated in the book of Isaiah scattered throughout the whole period.
538 *f.*	Psalms at various times throughout the period.
485 *f.*	Memoirs of Ezra and Nehemiah. Afterwards incorporated in an ecclesiastical history now constituting the four books of I and II Chronicles, Ezra, and Nehemiah.
450	Obadiah
450–400	Malachi
450–400	The Priestly code and narratives. Combined with J, E, and D to form the books from Genesis to Joshua as they now stand.
c. 400	Ruth
c. 350	Joel
c. 300	Job
c. 250	Jonah
c. 300–250	Song of Solomon
250–200	Proverbs
200	Ecclesiastes
180	Ecclesiasticus
165	Daniel
c. 150	Wisdom of Solomon
150–100	Enoch
135	I Maccabees
c. 100	Tobit
	Judith
	Esther

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